

THE

strong Helper, offering to beare
euery mans burden.

OR,

A TREATISE

teaching in all burdens and troubles of
minde, how to obtaine ease, helpe and
comfort at the hands of God: but chiefly deliuering
infallible grounds of comfort, for the quieting
of troubled consciences that are oppressed
with accusing thoughts, (under the title
of the sixt burden) where all those subtil
and dangerous obiections wherewith
satan seeketh to repell and keepe
out hope in the hearts of such
weake ones are fully an-
swered out of the
word of GOD.

Collected by John Hainard.

The contents of the treatise you shall finde
after the Preface.

LONDON.

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Svvan. 1609.

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To him that is weary and laden.



SALOMON in the Proverbs affirmeth, that he that is full, despiseth an hony combe: and one wiser then Salomon telleth vs in the Gospell, that the whole haue no need of the Physitian. Idly therefore should I offer my labour in this treatise to them that are full, and liue at ease, who bearing no burden, nor in their strength not feeling what they beare, would reiect my offer as a mo. ke, and say vnto me, *Brachia da lasso potius prendenda natanti.* Offer your hand to him that is ready to sinke in the flood, we haue no need, we sit safe vpon the shore.

If these mens security be sound, I wish it may bee durable vnto them, and as they haue

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no desire vnto, so I wish they may neuer stand in neede of the counsell contined in this booke. This I wish them out of loue, though I know if they belong to Christ, the time will come, when they must beare a crosse, and follow him.

But with hope of better acceptation, I offer my counsel heere following vnto thee, that feelest the burden that thou bearest, and gronest vnder the burden that thou feelest. Salomon in the forenamed place, telleth me, that to the hungry soule euery bitter thing is sweet. And the Lord Iesus affirmeth the sicke to stand in need of the Phisitians helpe. Thy burden maketh thee as a fainting labourer to long for reliefe, and the crums of Gods mercie, easing thy overcharged soule, would be acceptable vnto thee. And the paine of thy diseased spirit more sicke of thy tentation, then of a burning feauer, maketh thee desirous of the phisitians helpe. Thou criest in thy grieve, *Rebus succurrite leſis*, Helpe my grieved estate, and the offer and assurance of health cannot but be ioyfull vnto thee.

If thy grieve and wearinesse bee occasioned by

any

to the Reader.

any trouble of this life, if it grow from anie
secular, and worldly cause, I haue reduced all
such troubles vnto foure heads, because either
it is some want in our worldly estate, which
commonly is the burden and trouble of the
multitude: Or, if wee be that way well stored,
it is some trouble bred in our house, habitati-
on, kinred or friends, all which things are
neare vnto vs. Or if we haue peace in our ha-
bitation, and ioy in our kinred & freinds, then
there is some more remooued person, or more
remooued accident, that is the cause of grieffe,
care, and feare vnto vs. Or if abroad as well as
at home, & among strangers as among frends
and neighbours we liue without disturbance,
yet we often finde difficultie in the duties of
our callings, or we meete with oppositions, and
are wronged with mistakings, and are euill
rewarded for our weldeferuing. Within the
compasse of one of these fowre heads, fall all
such burdens. And in the first place I
haue giuen aduise pertaining to these: perhaps
not altogether such, as some wise men, wel seen
and traded in worldly causes, would giue, but
surely such as an honest man should giue, and
such

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such as he must obserue, that looketh to obtain
ease and help from God.

If thy trouble and greefe be of another kinde,
if thy burden be spirituall, and the whole busi-
nesse lieth more directly betweene God and
thee, and either as an honest man thou art
greeued that thou canst not serue him as thou
shouldest, or as an humbled man thou art
griened that thou hast sinned against him as
thou shouldest not, and fearest punishment for
that sinne, these troubles I haue reduced to
two heads: for either the lusts of our flesh, fight-
ing against our soules do crosse vs in the waies
of truth and righteousness, so that we cannot
do the good we would, and the euill we would
not that we doe, and our desires being as the
desires of the children of the light, our deedes
become as the deedes of the sons of darknesse: or
else hauing in time of our security giuen way
vnto our owne lusts vnto the worlds allure-
ments, & to satans tentations, our sins are cal-
led to remembrance, are set in order against
vs, with full manifestation of the wickednesse
of them, and of all that wrath that they haue
kindled in heauen, and of all that punishment

To the Reader.

that they haue deserued in hell, to the incredible terror of our conscience. Vnder these two heades, of the lusts of the flesh, and accusing thoughts, of the dominion of sinne, and the reward of sin, fall all those spirituall burdens, that are heavy to the honest minde, and to the humbled spirit: & of these I haue giuen aduise in the second place that if they happen to bee last learned, yet they may be longest remembred.

And because the burden of accusing thoughts is euen as the gates of hell, for it is most true that Gregorie saith writing vpon the 143. Psalm. Inter multiplices humanæ animæ tribulationes, Among the manifold tribulations of the soule of man, & the innumerable troubles of afflictions, Nulla est maior quam conscientia delictorum, There is none greater then the conscience of our sins: (he might haue said, none like it, none equall vnto it) for in other troubles, which are in a sort without vs, and stroue to breake in vpon the heart, the troubled man, saith Gregory, ingressus in interiora mentis penetralia, entring in into the closet of his heart, there calleth vpon God where

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no man seeth, yea also he shutteth the doore of his hart against those assailing troubles, and keepeth peace within. But male consciencie tribulationem perferens, in arcano cordis deum non inuenit. Hee that indureth this tribulation of an euill conscience, of a wounded conscience still accusing, findeth not God in the secret of his heart, hath not that free, as a retiring place, where quietly hee may conferre with God, but the plague beginneth within his heart, and the fire is kindled in the mouth of the spring, where the liuing waters of comfort should grow.

Therefore in that argument I haue laboured to be more full, and not onely in a direct path haue led the afflicted sinner, to see his sin to be pardonable, and himselfe to be allowed, yea commanded to craue forgiveness of it, and God also bound by promise to grant it, which he will do, and (hauing promised) cannot denie to doe, if we seeke it aright, & may doe without any impeachment of his holy and seuerer iustice, hauing receiued full satisfaction in the death and sacrifice of his sonne, but because the olde serpent is subtile and the
poore

to the Reader.

poore sinner is weake, & that cunning & crafty-
maister of all tentations and snares, doth so-
phistically frame many dangerous arguments
and putteth them into the minde and mouth
of the affrighted and distempered sinner, ma-
king him ouer witty to disclaime his part in
God, and his inheritance in heauen, and ouer-
confident in his feare, and ouer resolute in his
doubting, so to drine him (if it may bee, and
which the Denill doth most desire) into finall
despaire: therefore haue I at large answered
those arguments out of the word of God, and
with the sword of the spirit I haue cut asun-
der the cords of those snaring obiections,
which the enemy had bound more fast and
close than were the cords of Gordius, and I
haue indeauoured to doe this in a plaine and
familiar stile.

Others dedicate their labours to Honora-
ble patrons, their works being worthy of hono-
rable patronage, I haue no such opinion of
mine) I offer my labour vnto thee. They seeke
a defender, I desire a reader, not one to com-
mend or iustifie what is written, but one that
might profit by that which I haue written, &
therefore

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therfore I present it to thee that art weary & laden together with my hearty praye vnto God for thee, that it may be (by Gods blessing) a means of thy refreshing. Learne thou to depend vpon God, to feare him, and to abstain from sinne, and he wil be vnto thee a Father of mercy and a God of comfort. Vnto whose mercy in Iesus Christ I commend thee, taking my leaue this 21. of Ianuary. From my house in Wool-church in London.

Thine in the Lord

IOHN HAIWARD,





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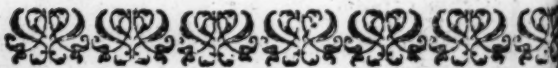
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Faults escaped in Printing.

Page 5. line 16. for welfare, read warfare. pag. 10. put out
four in the margent. p. 14. l. 23. for weight, read wight
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5. for siof, read sinne of. page 314. line 1. put out to. pa.
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THE STRONG Helper.

PSALM. 55. 22.

*Cast thy burden upon the Lord, and hee
shall nourish thee : He will not suffer
the righteous to fall for ever.*



He violence of *Saul*, and
enuy of his Courtiers, had
bred vnto *Dauid* trouble
and danger. This trouble
and danger had affrighted
his minde, so that trem-
bling feare and horroure oppressed his hart,
as appeareth in the first eight verses of this
Psalme.

His trembling feare and horroure made
him flie to God, before whom he complaineth
of the most perfidious falshood of his
enemies, and at the hands of God hee cra-
ueth in iustice their death and destruction.

B

This

This appeareth in the next seven verses of the Psalm.

By this time his minde is somewhat calmed, hauing vented his griefe into the bosome of God; and therefore from the beginning of the sixteenth verse, he speaketh in a better temper, partly professing his owne comfort and faith (whereunto euen the falshood of his enemies, detestable before God, gaue some strength) and partly instructing others, how in like assault of trouble they may grow to like comfort.

He professeth his owne recovered comfort in all these verses, beginning with the sixteenth, to the end of the Psalm, (my text excepted) and he instructeth others in my text.

Those whom hee instructeth, are such as himselfe lately was, namely men overcharged with some heavy burden.

The instruction that he giueth them, is the same that hee followed himselfe when he was burdened, namely, by faith and praier to turne the burden vpon the shoulders of God, in these words, *Cast thy burden vpon the Lord, &c.*

The successe that hee promiseth them (observing the rule of his instruction) is the same

same that he found himselfe, namely, reliefe, helpe, and deliuerance from God, in these words, *And he shall nourish thee: He will not suffer the righteous to fall for ever.*

Some profitable obseruations may bee drawn from the persons instructing, and instructed: and some from the instruction passing betweene them.

1. The person instructing, declareth true charitie, seeking to further others in obtaining mercy, as he (before) had bene furthered himselfe, according to a good rule of our blessed sauiour, giuen in word to *Peter* (but recorded in writing for all) in the 22. chapter of *Luke*, the 32. verse: *When thou art conuerted, strengthen thy brethren:* Person instructing.
Luk. 22, 32 that is, When thou hast found fauour with God, teach others how to seeke the same: & in all things impart vnto others the good that hath bene imparted to thee.

He that hath escaped a danger in his way, will hee not giue warning to his neighbour that is to trauell the same way? and he that hath recouered health by any good means, will he not, in his neighbours sicknesse, acquaint him with his meanes for his reccuerie? Certainly an honest man will.

This rule should be kept in all things, but

especially in the best things: when thou hast learned the truth, seeke to recouer thy brother out of errour: and when thou hast wonne true comfort of heart thy selfe, help to settle peace in thy brothers soule.

Andrew hauing found Iesus, brought his brother *Simon* to him. *Philip* hauing found him, brought *Nathaniel* to him; and the woman of *Sichar* called her neighbors, saying, in the fourth of Iohn, 29 verſe, *come ſee a man that hath tolde me all things, is not he the Chriſt?* when thou haſt found God, yea, rather haſt beene found of God in any mercie ſhewed vnto thee, teach thy brother how to go forth to meeete the Lord: this doth *Dauid*, hauing found comfort by turning his greefe vpon God, hee teacheth others to do the like. Thus much of the perſon inſtructing.

Perſon inſtructed.

The *Perſon Inſtructed* is deciphered by his condition intimated in the name of *burden*, when hee ſaith, *caſt thy burden*: Namely the man that in his ſoule is ouercharged with griefes, and cares and feares, as with a heauie burden, ſuch as the Lord Ieſus ſpeaketh vnto in the 11 of Mathew, the 28 verſe. *Come vnto me all ye that are weary and laden, and I will reſreſh you.* If a burden

Mat. 11. 28

den

dén bewaighly it ladeth: if it lie long vpon vs it weariech: to men so laden and wearied, the Lord Iesus offereth comfort: and vnto the same men, to preuent ouerlading and wearinesse, as also to procure their ease that are ouerladen and wearied, *David giueth this instruction, Cast thy burden vpon the Lord, and he shall nourish thee.*

Of men so burdened, here are we taught to haue conipassion, and to labour by counsell and all good meanes to procure their ease. Thereto pertaines that precept giuen in the fortieth chapter of Esay and first verse, *Comfort yee, comfort yee my people, will your* Esai, 40, 1, *God say: speake comfortably to Ierusalem, and cry vnto her, that her weifare is accomplished; that her iniquitie is pardoned, for she hath receiued of the Lords hand double for all her sinnes.* When God hath humbled his people by any crosse, that for the correction of their sinnes he layed vpon them, his compassion presently moueth, and hee pittiech them, as if they had borne twise more then they deserued: and he commandeth all men that regard his voice, to comfort them with all good words, and to assure them of his fauour. So the Apostle speaketh in the first Epistle to the Thessalonians, the fift chap-

1. Thel. 5.

14.

Heb. 13. 3

ter and fourteenth verse, *comfort the feeble minded*: and most excellently in the Epistle to the Hebrewes, the thirteenth chapter & third verse, *Remember them that are in bāds, as if ye were bound with them, and them that are in affliction, as if ye were also afflicted in the bodie.* we should esteeme the affliction of others as our owne affliction, and take vpon vs in compassion that which they sustaine in passion: and both in our inward affection, and outward diligence, wee should studie and worke their releefe, as we would studie and worke our owne.

For we are all of the same kinde, condition and quality: and nothing is befallen vnto them that may not quickly fall vpon vs. Also we are, and should acknowledge our selues to bee members of the same bodie, whose property is (if they be neither dead, nor diuided from the bodie) to feele the affliction of their fellow members, and diligently to seeke their releefe. But especially finding God to be rich in mercie to vs, and euen a father of consolation, we should be mercifull as our heauenly father is mercifull; and should studie to comfort them, whom the father of all comfort loueth: thus much of the person instructed. Now let vs come

to

to the instruction passing betweene them.

Cast thy burden vpon the Lord, and hee shall nourish thee: he wil not suffer the righteous to fall for euer. This Instruction consisteth of two parts, the first is a Precept of aduise, the second is a Promise of recompence. The Precept is in these words, *Cast thy burden vpon the Lord.* The Promise is in the rest, *he shall nourish thee, he wil not suffer the righteous to fall for euer.* This promise giueth assurance of mercie from God according to our want and desire: and the Precept directeth vs a sure course to seeke, and speede of that wanting and desired mercie.

Instruction.
Diuision
of the text.

In the Precept, *Cast thy burden vpon the Lord.* For the better vnderstanding therof, Precept. it will be good to consider, first, what this burden is: secondly, what it is to cast this burthen vpon God. These things vnderstood, the Precept is vnderstood.

The name of a burden is familiar: many Burden poore men liue by bearing burdens, and what it is, know well the meaning of that name, when they feelee the waight vpon their shoulders: But here it is vsed in a borrowed sense, for any thing that is heauie to the minde, breeding feare care and greefe. Of which bur-

dens, in the world is great plenty, and eue-
ry man high and lowe at one time or other
is faine to play the porter, and beate some of
these burdens, some more heauie, and some
more easie, but euey man some.

**Burdens
reduced to
rankes.**

For order sake, we may indeuor to bring
these burdens vnto certaine heads : vnder
which, if not all (for this fruitfull world bre-
deth newe burdens daily) yet the most may
be comprehended.

**Cares of
the world.**

The first ranke shall bee the burden of
Worldly cares, when a mans charge is great
and his maintenance small, and hee taketh
care how to pay his debt, how to get meat
and clothes and other necessities for him &
his, which burden is made heauie vpon vs,
sometime by the immediate hand of God,
sending times of dearth, and losses by fire
and water and other waies; sometime by
other men, as by oppressors, deceiuers,
theeues, bad debtors, false seruants, and ri-
otous children; sometime by our selues,
thorough idlenesse, play, foolish bargains,
daintinesse of fare, costly apparell, and o-
ther courses of riot.

**Home
trouble.**

The second ranke shall be of *Home trou-
bles*, either in the house, or in thy habitati-
on. For where there is wealth at will, and
that

that way no cause of care, yet *Abigal* may haue a churlish *Nabal* to her husband: and *Danid* may haue a scornfull *Michol* to his wife: the sonne may bee disobedient: the daughter may be dishonest: and betweene *Amnon*, *Absolom*, and *Thamar*, the father of the family may haue greefe enough: seruants may be vnfaithfull, and perhaps maintaine factions: and thy next neighbour may bee thy neare and great enemy: or some grieuous sicknes of thy selfe, or some other, may fill the house with sorrowe: so that thy trouble shall breede in the nest of thy rest, in thy house, at thy table, in thy bed, & in thy bones.

A third ranke of these burdens shall be troubles more remote growing from enemies further off: for many me haue peace at home: ioy in their obedient & louing wiues: comfort in their duetifull and sober childre: content from their true and faithfull seruants: and sweete fellowship with their kinde neighbours, with good health of bodie: so that their home and habitation, is their happy paradise, & yet their estate may be vndermined by oppressors & deceiuers: their names may bee disgraced by lyers & slanderers; and their liues brought into danger

Troubles
more remote.

These difficulties of our Callings.

ger by bloodthirsty and malicious enemies. A fourth ranke of these burdens, shall be the *Difficulties* following the dueties of our Callings. For though it be our honour and our crowne to performe the dueties of our callings, yet they grow diuersly to be burdens vnto vs; sometime when more is required at our hands then wee are able to performe, either by the fault of other men, when we are called to seruices that wee are not as yet fit for: or by our owne great fault, when we either couetously or ambitiously intrude into callings that wee are insufficient vnto. Sometime we are sufficient and also painfull, and yet either God denyeth successe, to exercise vs thereby: or men oppose against vs, as *Elimas* did against the preaching of *Paule*: sometime men are sufficient, diligent, & effect things laudably; but men misinterpret and misreport their doings, as the Pharises did the workes of the Lord Iesus, and insteede of praise, they are rebuked and reprobued: and insteede of deserued and expected reward they are in danger of punishment. In all these cases the dueties of our callings become heauie burdens vnto vs.

Lusts of the flesh.

A fift ranke of these burdens are our *sinfull*

full lusts, our inbred corruptions, and infir-
 mities, and the lawe of sin in our members
 rebelling against the lawe of our minde :
 Whereby it commeth to passe, that euen the
 best regenerate man, that feareth God, and
 loueth righteousness, that hath both his vn-
 derstanding inlightened, and his will san-
 ctified, so that hee wanteth neither know-
 ledge, zeale, nor humilitie, yet can neither
 doe the good that hee gladly would, nor
 leaue vndone the euill that his soule abhor-
 reth. This is no small burden to a man that
 would please God and doe his duetie, that
 he becomes his owne troubler against his
 owne will, and crosseth himselfe by cor-
 ruption, in that wherein hee taketh plea-
 sure by sanctification : this made the Apo-
 stle, writing to the Romanes, in the 7.
 chapter, and foure & twentieth verse, to cry
 out, *O wretched man that I am, who shall* Rom. 7. 24
deliuer me from this bodie of death, It was
 death to him that such corruption was so
 preualent in his fraile bodie. And writing
 to the Corinthians, in his second epistle,
 the twelfth chapter and seuenth verse, he
 calleth the same lawe of sin, *A prisk in the* 2. Cor. 12. 7
flesh, the messenger of Satan to buffet him, be-
 cause it was euer seruiceable to satan; and
 armed

armed his hand against the holy seruant of God, so that whensoever the Apostle did set his heart to doe well, the Diuel did beat him with the weapons of his owne corruption. This is no small burden to an honest minded man.

Accusing
thoughts.

A sixth and last ranke of these burdens, are *accusing thoughts*, checks and terrours of conscience, the worme in thy bosome gnawing thy hart. These burdens commonly follow the former: as *Zophar* speaketh *Iob*, 20, 12 in the twentieth chapter of *Iob* and twelfth verse. *When wickednesse was sweete in his mouth, he hid it under his tongue, and fauoured it, and would not forsake it, but kept it close in his mouth, then his meat in his bowels was turned, the gall of asps was in the middest of him.* That is, at first, sin in the committing of it is sweete, as rarbane and poyson is when it goeth downe merrily, and is meate and drink to the sinner, and he cannot be wooed from it, because it is his pleasure; but at last the time commeth according to the saying of God in the fiftieth Psalm, and one and twentieth verse, *I will reprove thee, and set them (that is thy sins) in order before thee.* According to this saying, God must steeleth his sins together, and presenteth them

Psa. 50. 27,

view

viewe of them before the soule of the sinner: where the Diuell, as a great officer in that campe, setteth them forth in their colours, that all the contempt of God and his commandements, al our vnthankfulness, and forgetfulness of our duetic, the violence, filthines, surie, and disorder that accompanied their sinnes, appeareth fresh to the sinners vnderstanding: and what wrath in heauen, and fire in hell he hath made himselfe worthy of, and must now looke for, & this turneth the meate in his stomach into gall, this is more deadly then the poison of aspes can be: then increaseth feare, & hope decreaseth: then the wicked are confounded, and could wish hilles and mountaines to fall vpon them, to couer them from the face of God: And thinking to flye deserued destruction, they oft times cast themselues into eternall destruction, and with *Saul*, *Achitophel* and *Indas* kill themselues.

Yea the best seruants of God, when it please him to lay this burden in any tolerable measure vpon them, are exceeding-ly affrighted for a time. *Dauids* words before charged with this burden, are worth the marking. In the 38 psalme and 3 verse. *Pla. 38, 33*
There is nothing sound in my flesh because of thine

shine anger. neither is there rest in my bones
because of my sins : for mine iniquities are
gone ouer my head, and as a waightie burden
they are too heauie for me. His affliction was
great, when the griefe of his minde chan-
ged the health of his bodie, and left no
soundnes either in flesh or bones ; and
was it with the Prophet. And the onely
cause of this so great disease, was the reme-
brance of his sins, and the feare of Gods an-
ger, by those sins deserued. Another time
laden as he was before, he complained as he
did before, saying in the 40 psalme and

Psal, 40, 12, *verse, Innumerable troubles haue compassed
me : my sinnes haue taken such hold vpon me
that I am not able to looke vp : yea, they are
more in number then the haire of my head
therefore my heart hath failed me. Neede
must the assault of innumerable troubles fol-
low the remembrance of innumerable sinnes
and these troubles, where they lay hold, do
depresse the heart, that the ouercharged
weight cannot looke vpto the mercie
of God. Yea where faith wageth battail
against feare, and keepeth the field well
strengthened with manie promises, and
the end preuaileth, restoring peace to the
conscience ; yet there for a time (vntill the*

howe

howre and power of darknes passe ouer)
 terrours are great when the charge of sinne
 yeth vpon the soule. See it in him that had
 the greatest assurance of all the sonnes of
 men: when the glorious sonne of God, our
 blessed sauour Iesus Christ, for our redemp-
 tion, was to take vp, and did take vp, and
 beare the burden of our sins, it did put him
 vpon speakable paine. Hence came that tri-
 bled prayer, *O my father, if it be possible let* Mat, 26, 39
this cup passe from me, neuerthelesse not as I
will, but as thou wilt. Thence came that a-
 nyony that *Luke* speaketh of, that beeing in
 an open garden, kneeling on bare ground,
 about the middest of night, in a cold season,
 he fell into a great sweat, and his sweat was Luk, 22, 44
like drops of blood trickling down to the ground.
 Thence came that cry vpon the crosse,
 which was not the singing of a psalme, but
 a true dittie of sorrowe and a depressed
 soule, speaking as was before prophecied of
 him, *My God my God, why hast thou forsaken* Mat, 27, 46
me? all these grew from the burden of our
 sinnes now laid vpon him; that he bearing
 our sinnes in his bodie on the tree, we might
 be deliuered from sinne to liue in righte-
 asnes: This therefore is a most heauie and
 tedious kinde of burden.

Vader

Vnder these six rancks, I suppose, may all those burdens be comprehended, which lie heauie vpon vs in this world, and cause feare, greefe, & care vnto vs. First, Cares of the world. Secondly domesticall troubles. Thirdly, troubles more remote. Fourthly, the difficulties that followe the dueties of our callings. Fifthly, the sinfull lusts of our flesh fighting against our soules. Sixtly, accusing thoughts breeding terrours of conscience.

To cast
this burde
vpon the
Lord, what
it is.

You haue heard what the burden is. Now let vs consider what it is to cast this burden vpon the Lord. And hereof I will speake first generally, without relation to any particular sorte of these burdens; and then particularly with relation to the particular sorts of burdens before named, and in such order as they were named in, but first generally.

Generally.

What it is to cast our burden vpon the Lord, we may see by the words of S. Peter repeating this precept of our prophet, adding a reason in his owne words, in his first epistle, fifth chapter, and seauenth verse, saying, *Cast all your care on him, that is, God, for he careth for you*, that is, when we set full thoughts how to accomplish your

fires, begin to trouble your hearts, quiet those cares in your selues, because your wisdom is defectiue, and your power is weake, and you are vnable to bring enterprises to passe. And, doing that, which in such cases, God commandeth and alloweth to be done, commend your businesse, and the successe of it to God by faithfull praier: his wisdom is infinite, his power is omnipotent, and by him enterprises are brought to passe: and this doe, *For hee careth for you*, that is, hee taketh vpon him, and will effect and dispose all things to your good.

This exposition of casting our burdens vpon God, is further warranted by the counsell of Saint *Paule*, in his epistle to the Philippians, the 4. chapter, and 6. verse, saying, be nothing carefull, but in all things *Phil. 4. 6.* let your requests be shewed to God in praier & supplication, and giuing of thanks: that is, whereas others wrattling with the burden of their busines, take much care how to accomplish it, and gaze vpon their strength, their wit, their wealth and friends, to see what help these may afford: Do not you, in such sort, trouble and turmoile your selues: but modestly considering and v-

C

sing

ing such meanes as you haue : And giuing thanks to God whether your meanes be much or little, intreate him by faithfull praier to prosecute the businesse for you: not betraying your owne businesse by sloth and negligence : yet trusting onely to God, and depending vpon his blessing for successe, faile not to solícite him with your praiers.

David that is the speaker here, by his speech elsewhere interpreteth excellently this saying, in the 37. Psalme, from the third verse, *Trust thou in the Lord, and doe good, dwell in the Land, and thou shalt be fed assuredly: delight thy selfe in the Lord, and he will giue thee thy hearts desire: commit thy way vnto the Lord, and trust in him, and hee shall bring it to passe, and he shall bring forth thy righteousnesses as the light, and thy iudgement as the noone day: wait patientlie vpon the Lord and hope in him &c.* Here hee giueth manie precepts, which follow most kindly one another, and do together teach vs what it is to cast our burden vpon the Lord. First he commandeth vs in the third verse *to trust in the Lord*, that is, to call to remembrance the couenant that GOD made with vs, and the many promises that

that he hath giuen vs : and seeing hee is
 faithfull and true in all his promises, to
 trust to that couenant, and to rest our faith
 vpon those promises. Then secondly hee
 commandeth vs in the 4. verse, *to delight*
vs in the Lord, that is, to cheare vp our verse 4.
 hearts in God, seeing we haue a God so
 wise, so mightie, so mercifull, and so faith-
 full, tyed vnto vs by so large promises,
 more worth then all friends, fauourers, &
 helpers in the world, and this reioicing
 kindly followeth trust in God. Then third-
 ly he commandeth vs in the fifth verse, *to*
commit our waies to the Lord, that is, after verse 5.
 trust settled, and ioy conceiued, to fall to
 praier, and to intreat God that he will
 take our cause into his hands, that he will
 be pleased to prosecute the businesse for
 vs: and seeing he is the gouernour and dis-
 poser of all the world, and of all causes in
 the world, that he will vouchsafe among
 all other causes, to haue a fatherly care of
 thine, and lastly he commandeth vs in the
 seuenth verse, *to waite patiently vpon God* verse 7.
and hope in him : that is, when we haue
 shewed our desires vnto God in praier,
 then to expect in quietnes of our minde
 such issue as hee shall bee pleased to giue,

not failing to hope for good at his handes.

verse 3.

Among which degrees of our demeanour to godward, for the referring of our causes to him, hee forgetteth not to insert this aduise in the third verse, *that we doe good, and dwell in the Land*: that is, that continuing in our place and standing, wee take no indirect courses that may offend God, and pull a curse vpon vs instead of a blessing; but that we do the offices of our Callings, behauing vs in all things as becommeth wise and honest men, as in the sight of God, that we may in all good conscience expect his blessing.

verse 3.

These rules being obserued, then hee promiseth from God sufficient maintenance in the third verse, *thou shalt be fed assuredly*. He promiseth content of heart in the fourth verse, *he will giue thee thy hearts desire*. He promiseth conuenient dispatch of all thy businesse in the fift verse, *and hee shall bring it to passe*. And he promiseth iustification of all thy weldoings against misconstruction and slander, in the sixt verse, *he shall bring forth thy righteousness as the light, and thy iudgement as the noone-day*.

verse 4.

verse 5.

verse 6.

These promises pertaineto the second part of my text, and doe greatly commend the

the soundnes of those rules of aduise wher-
to they are annexed. And the rules of aduise
doe interpret the casting of our burden
vpon God, that my text speaketh of : and
they shew vs, that this is truely to cast our
burdens vpon God; namely in our trouble,
to remember the couenant of God, and the
promises of his helpe, which, as he gaue in
mercy, so hee will fulfill in truth : and to
trust vnto that couenant, and vnto those
promises; that is vnto that God that made
that couenant, and gaue those promises :
and thereupon to take hart vnto vs, and to
cheare our selues in God, which he calleth
delighting in God; reioycing that we haue
so wise, so mighty, so mercifull, and so faith-
full a God; so strongly tied vnto vs by so
faithfull promises : and then in this glad-
nes of our hearts to commend our busines
vnto God by praier, and to make him our
Aduocate, our Attorney, our Soliciter, our
Factor, our Agent, putting ouer our cause
wholly vnto him, reseruing nothing vnto
our selues; but to put him in remembrance
from time to time by praier, and to doe as
he by his word doth direct vs; and hauing
thus left the cause in the hands of God,
to wait patiently and quietly for such suc-

cesse as God shal be pleased to giue, thinking that alwaies best, which he bringeth to passe : this by *Dauids* owne interpretation, is that Casting of our Burden vpon the Lord, which he requireth in our text.

Examples
of this casting
our
burdens
vpon God

Abraham.

Gen.22.7.

For illustration of the doctrine, rising out of these places of Scripture ; let mee alleadge an example or two, wherein you shall see the tru practise of these holy rules. While *Abraham*, hauing left his seruants, went with his son *Isaak* to the place where he was commanded to offer him vp for a burnt offering vnto God ; in the two and twentieth of Genesis, the seventh verse, *Isaak* spake vnto Abraham his Father, and said, my Father ; and he answered, heere am I, my sonne : and he said, heere is the fire and the wood, but where is the Lamb for the burnt offering ? then Abraham answered, my sonne, God will provide him a Lambe for a burnt offering : an excellent example of casting our burden vpon God. *Abraham* was a true beleeuier, and in a case of no small trouble and burden of his soule, he faithfully intended to do as God had commanded him : & for the successe of all the businesse, he laid all vpon God, & left it to the disposition of his good pleasure, saying, *God will provide* :

So

So must we doe; and that is to lay the burden vpon God.

When *Iacob*, to shun the fury of his brother *Eſau*, from who he had won his father *Iſaaks* bleſſing, and alſo to the end that he might marrie in his kinred, and not with a daughter of *Canaan*, as *Eſau* had done, was ſent by his father *Iſaak* in poore ciſtate with his ſtaffe in his hand, towards his vncle *Labans* by the way; in the 28. of *Genesis*, *Gc. 28. 10.* and 20. verſe, *Iacob vowed a vow*, ſaying, *if God will bee with mee, and keepe mee in this journey which I goe, and will giue me bread to eat, and clothes to put on, ſo that I come againe to my fathers houſe in ſafety, then the Lord ſhall bee my God &c.* And vpon this vowe and praier made, *Iacob* went forward. Heere was a right caſting of his burden vpon God, while deſiring moderately, things neceſſary for him, for his food for his cloathing, for his ſafetie, and for his return, he ſeeketh them by no wrong courſes, nor afflicteth his ſoule with care for them, but meekly by praier beggeth them at the hands of God.

When *Dauid* fled from *Ieruſalem* be- *Dauid.*
 cauſe of the rebellion of his ſonne *Absolom*,
 and it was told him that *Abitophel* that
 great

great politician was ioined with *Absolom*; being then in great heauines, as hauing a great burden fallen vpon him, going vp the Mount of Oliues, with his head couered, his feet bare, and weeping as he went; he praised vnto God, in the second booke of Samuel, the fifteenth Chapter, and 31. verse, *2. Sam. 15. 31.* and said: *O Lord, I pray thee turne the counsell of Abithophel into foolishnes.* And afterward, when in his way *Shemei* had railed vpon him; and *Abishai* in his heroicall indignation would haue taken of the railers head, in the same booke the sixteenth chapter, and 11. verse, *2. Sam. 16. 11.* *David said to Abishai, and to all his seruants, behold my sonne which came out of mine own bowels, seeketh my life: then how much more now may this sonne of Iemini? suffer him to curse, for the Lord hath bidden him: it may be that the Lord wil looke on mine affliction, and do me good for his cursing this day.* Heere doth *David* turne his burden vpon the shoulders of God, while he referreth all to his pleasure, and maketh request vnto him for helpe, vsing in the meane time much patience.

The places of Scripture before alleaged, illustrated by these examples added, doe teach vs in generall manner for all burdens what.

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whatsoever, that this is to put them off from our owne shoulders, and to lay them vpon the shoulders of God our strong helper; namely, if in our troubles wee remember God, thinke vpon his couenant and promises, his truth and faithfulness, his wisdom, mercy and power; and thereupon pray vnto him for his helpe, referring our busines wholly to his pleasure, patiently expecting, and thankfully accepting what issue he shal be pleased to send. Thus much for this point, what it is to cast our burden vpon the Lord, considered generally, without reference vnto any particular branch of our burdens.

Now let vs more Particularly, with reference vnto the particular ranks of our burdens, consider what it is to cast those burdens vpon God.

Particularly for
seuerall
burdens.

But before I beginne with them, seeing we must speak of particulars, giue me leaue by the way of *caveat*, to tell you of certain *particular burdens*, that men cast vpon God against his liking; and they are not so much burdens lying heavy vpon themselves, whereof they seeke to bee eased by the strength and mercy of God: as they are burdens which with pleasure they bind, and cast

Particular
burdens
not to be
cast vpon
God.

cast vpon God to vexe him withall. Such burdens we are not heere warrantēd to cast vpon God.

Cerimoni-
ous wor-
ship with-
out faith
and pietie.

Elay 1. 13

These burdens are of two kindes; by two kinds of men prepared. The first kind of them is, the *Cerimonious worship* of God, not accompanied with truth in our hearts, and the conformable practise of our liues. This burden God complaineth of, in the first Chapter of Elay, and thirteenth verse, saying: *Bring no more oblations in vaine; incense is an abomination vnto me, I cannot suffer your new moones, nor Sabbathes, nor solemne daies (it is iniquitie) nor solemne assemblies, my soule hateth your new moones: and your appointed Feasts they are a burden to me, I am weary to beare them: and when you shall stretch out your hands, I will hide mine eyes from you: and though you make many prayers, I will not heare you, for your hands are full of blood.* They were formall in the outward seruice of God, therein they did well, but because they wanted the feare of God, therefore their dutiful formality was abhorred of him that loueth truth in the inward affections.

This burden is the pleasure of hypocrites and by them prepared to weary the Lord withall.

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withall, by such as feare men more than they feare God; and loue the praise of men more than the praise of God; and draw neere vnto God with their mouthes, and honour him with their lips, but they remove their hearts far from him, and are like vnto painted sepulchers, shining without, and stinking within; so they appeare vnto men to be holy, but within they are full of hypocrisie, and in secret commit all iniquitie: this inward and hidden wickednesse is it that disgraceth their (otherwise laudable) outward and open obedience.

The second kind of these burdens is an *Open wicked life*, when men cast off, both the feare of God, and also modesty: so that they neither make Conscience of their doings in regard of God; neither make daintie of doing open euill for feare of the opinion of men. Of these burdens, the Lord complaineth by the Prophet Amos, in his second Chapter, & thirteenth verse, saying: *Behold, I am pressed under you, as a cart is pressed that is full of Sheaves.* If a cart be ouerladen, it lieth heavy vpon the Axtree, that maketh a piping & groaning noise, and sometime breaketh, laying both cart and load in the dust: so presse they God with the

Open wicked life of
contemners

Amos 2.13

the load of their sins, vntill he groane vnder them and complaine by his Prophets, and at last ouerthroweth them, casting both them and their sinnes by his iust iudgement into hell.

This burden is prepared by bold and condemning sinners; by men that rise earely to follow drunkenesse, and are strong to drinke strong drinke; by men that commit Adultery, and assemble themselues by companies in harlots houses, and rise in the morning like fed horses, euery man neighing after his neighbours wife; by men that laie wait as he that setteth snares, & make pits to catch men, and fill their houses with the fruit of deceit, as cages are filled with birds; by men that vse deceitfull waights, and sweare falsely, and say desperatly wee will doe what soeuer thing goeth out of our own mouth, and our strength shall be the law of vnrighteousnesse; by mockers that say where is the hope of his comming? and as the prophet Esay testifieth of them in his fift Chapter, eighteenth verse, *They draw iniquitie with cords of vanitie, and sinne with cartropes.* Of which audacious men the world is full.

These are the two kinds of burdens, the

ceremo

cerimonious worship of God without truth
and piety; and the bold transgression of all
law & order: the first prepared & throwen
vpon God by dissembling hipocrits, the se-
cond by wicked contemners. Which by
way of *cauent*, I thought fit to warne you
of, that you meddle not with casting these
vpon God, lest hee cast both you and your
burdens into eternall destruction in hell.

But our heauy burdens that presse our
soules, and breed feare, care, and grieve vn-
to our minds, whereof we desire to be ea-
sed; these we may cast vpon God, and are
not onely allowed, but allured also to cast
them vpon him.

Of these burdens the first ranke is *worldly*
cares, when a mans charge is great, and his
maintenance small, the common burden of
the poore, though yet sometimes wring-
ing the back of the rich, this burden grow-
eth heauy: somtime by the worke of Gods
hand sending more charge, lesse gaines.
deare times, and vnexpected losses. And
sometime by the malice of other men, some
oppressing by power; some deceauing by
fraud; some wasting by riot, whom thou
diddest trust; & somtime by thy own fault:
as by sloth, by play, by sumptuous courses in
apparell

Worldly
cares, how
this burde
is to bee
cast vpon
God.

apparell, diet, building, and by foolish bargaines. This burden makes men groane out these words, What shall we eat? What shall we drinke? Wherewith shall wee be cloathed? How shall I pay my debts, and maintaine my credit, and answer the charges of my place?

To cast this burden vpon God, is to proceed by these rules: First, to consider the Bounty of God, that giueth to all both life and breath and all things. Secondly vpon consideration of this bounty, to fall to Prayer, that hee will bee pleased to extend that bounty vnto thee. Thirdly to Apply thy selfe diligently and faithfully in some honest Calling, wherein God may blesse thy hand to fill thy mouth, flying all vnlawfull shifts. Fourthly and lastly, to Take heed of our selues of immoderat desire, and discontentment, in our hearts, and of idle and excessive charge in our spending.

To consider the bounty of God testified by the Prophets
Psal. 104.
verie 4.

The bounty of God will appeare vnto vs, partly by the testimonie of the Prophets, partly by the euidence of his owne works, and liberall dealing with his creatures. His bounty is testified by the Prophets and Apostles. Dauid saith, in the 104. Psa. & many of Ier. he causeth grasse to grow for the cattle, &c.

sheweth for the use of man, that he may bring
 forth bread out of the earth, and wine that
 maketh glad the hart of man, and oile to make
 the face to shine, and bread that strengithen-
 eth mans heart. This is a maruelous worke
 of Gods prouidence, and an euidence of
 great bounty, that out of the drie earth hee
 bringeth forth food for vs. Of his especiall
 care among men to deale bountiffully with
 them that feare him, Esay testifieth in his Esa. 65. 13.
 65. Chapter, and 13. verse. Thus saith the
 Lord God, behold my seruants shal eat, & you
 (that is the wicked, for to them he speaks)
 shall be hungry: my seruants shall drinke, and
 you shall be thirstie: my seruants shal reioice,
 and you shall bee ashamed. Excellent is the
 testimony of our Sauour Iesus Christ, in the
 sixt of Mathew, and 26. verse, Behold the
 foules of beauen, for they sow not, neither reape Mat. 6, 16,
 nor cary into the barns, yet your heauenly Fa-
 ther feedeth them. Are yee not much better
 then they? As if he should say, ye are far bet-
 ter in the estimation of God that made
 both you and them, and therefore if he ex-
 tend his bounty to them, he will not with-
 hold it from you. Excellent is the testimo-
 ny of Paul among the vnbeleeuing Gen-
 tile, at Lистра, commending vnto them the
 true

true God that made the world before those
 vaine Idols which they serued, saying of
 him in the fourteenth of the *Acts* and the
seuenteenth verse, *Hee leaft not himselfe*
without witnesse, in that he did good, and gaue
vs raine from Heauen, and fruiifull seasons,
filling our hearts with food and gladnesse.
 Such was his bounty, euen toward them
 that worshipped Idols, and being his
 creatures, he failed not to supply them with
 necessaries. Such testimony doe the Pro-
 phets and Apostles giue of the bountie of
 God, that openeth his hand and filleth all
 things liuing with his goodnesse.

Testified
 by his
 works.

And the euidence of his workes is very
 cleare to approue vnto vs the same good-
 nes: he giuerh daily & yerly store of food
 and nourisheth life in all his creatures that
 participate life. But because the worke of
 God in his ordinary prouidence is not ob-
 serued and esteemed as it ought to bee; let
 him that is burdened with the cares of this
 life, by reason of want, consider the records
 of Gods bounty, making prouision by mi-
 racle when ordinarie prouision failed; how
 he provided for *Israel* in the *Wildernesse*
 fortie yeeres, sending them bread from hea-
 uen euery morning: How he provided for

Elia

Eliab in a time of dearth, causing the Ravens to bring him bread and flesh, euery morning and euery euening, his drinke being the water of the river *Kerith* : and how after the riuer was dried vp, hee multiplied the meale in the widdowes barrell, and the oile in her cruse ; so that there was sufficient for her selfe, her sonne, and the Prophet her guest. How he multiplid an other widdowes oile, so that many vessels were filled, and a great summe of mony was raised to pay her debts, and to relecue her selfe and her sonne. And how hee provided for the people of Samaria, when the famine was great among them, so that ouer night the head of an Assie was sold for fourescore pcees of Siluer, and the next day, a measure of fine flower was sold for a shekell, and two measures of Barlie for a shekell : a thing so vnlikely before it came to passe, that a great man hearing the promise of it ouer night, said, in the second booke of Kings, the seuenth Chapter 2. Kings 7. and second verse; *Though the Lord would,* 2. *make windows in heauen, could this thing come to passe ?* These and many other like records doe approue vnto vs, the care of God for men, and his bounty towards them

D

to

to be such, that if ordinary prouision faile,
by reason of any iudgement of his, hee will
by miracle furnish his, rather then they shall
want: and for the man burdened with care
by reason of want, that would bee eased by
casting his burden vpon God, this is his first
rule, to consider those and such other testi-
monies of Gods bounty, that there may be
grauen in his heart, a good perswasion of
Gods care, that hath giuen life to nourish
and maintaine the life that he hath giuen.

To pray
vnto God
so Boun-
tifull,

Then secondly, the next step of casting
his burden vpon God, is, out of this well
perswaded hart, *to pray vnto the same Boun-
tifull God*, that giueth food vnto all flesh,
and feedeth the yong Rauens when they
call vpon him, and offereth the pray vnto
the yong Lions, that roaring in their hun-
ger, seeke their meate at him, and clotheth
the grasse of the field with admirable beau-
tie, that hee will bee pleased to send food
and clothes and other necessities for thee
and thine. Therein thou hast *Iacob* for an
example, who going toward his vncles
countrey, by the way, in his vow made
vnto God, praith for food, and clothes, and
preseruatiō. And thou hast the Lord Iesus
for thy warrant in so praying, who in the

fixt

sixt Chapter of *Matthew* & eleventh verse, teacheth vs to pray for things necessary to this life. *Giue vs this day our daily bread* : whose precept and prescribed order, doth not onely command vs to pray for these things, but doth also giue vs comfortable hope to obtaine all things that we pray for.

Mat. 6.11.

A third degree of casting this burden vpon God is, that we take heed of all unlawful shifts, as of theft, of oppression, of fraud, and of idle begging : and to apply our selues diligently in some honest calling, that wee may first earne, and then eat our bread. Hee that doth not this, is farre from casting his burden vpon God, and indeed casteth it vpon the deuils backe, and is an open rebeller against Gods ordinance, who casting *Adam* out of Paradiſe to till the ground, established this as a Law for him and his posterity in the third of *Genesis* and 19. verse, *In the sweat of thy face shalt thou eat bread till thou returne to the earth*. He must therefore apply himselfe to some honest calling, shunning Idlenesse, and all unlawful shifts; as also the Apostle commandeth in his Epistle to the *Ephesians*, the 4. Chapter, and the 28. verse. *Let him that stole, steale no more : but let him rather labor*

To auoid vnlawfull shifts and to labour in a calling.

Gen. 3.19.

36 The strong Helper

and worke with his hands the thing that is good. This rule for casting this burden of care through want, vpon God, is like to proue for thine ease a profitable rule; the Prophet saying in the 128. Psalm, and first verse, *Blessed is euery one that feareth God, and walketh in his wises: when thou eatest the labour of thy hands, thou shalt bee blessed and it shall be well with thee.* Whereas by Gods owne appointment, want, as a iudgement, and a iust punishment, cometh vpon the idle, who, as *Salomon* saith in the sixt of the *Prouerbs*, and 11. verse, *sleep and slumber, and fold their hands to sleepe till their pouerty commeth as one that trauelleth by the way, and their necessitie like an armed man,* that is to say, comming suddenly, and comming strongly, that resistance cannot be made. And it is the mercy of God himselfe, to whip with want the slothfull droane. *Paul* saith in his second

Prou. 6. 11.

2. Thes. 3.
o.

Epistle to the *Thessalonians*, the third Chap. and tenth verse, *When we were with you this we warned you of, that if there were any that would not worke, that he should not eat.* If this discipline of the Apostle were put in practise a number of men and women swarming in the land, would bee reformed. But while

justice

Iustice sleepeth among Magistrates and Officers, and Charity is become foolish among wel-disposed people: sloth and idleness, the breeders of all vngodlinesse, vnrighteousnes and vncleannes, liue and grow fat and lustie among vs: and true pouerty in the honest members of Jesus Christ, is defrawd of her reliefe, intercepted by the slothfull.

The fourth and last rule, which pertaines to the right casting of thy burden vpon the Lord, when the cares of this life by reason of want, are heavy vpon thee, isto take heed of two excesses in thy selfe. One is the excessse of thy desire to get. The other is the excessse of thy mind in expence. The first excessse knows not what is inough, and therefore is euer caring though there be no need. The second excessse consumeth more then inough; and therefore increaseth want & care withall; the first is Couetousnesse, the second is Prodigalitie.

To auoid
a double
excessse.

Many men by Gods mercy are prouided of sufficiency, but they are not therewith contented, and will still take care when they need not. These men increase their owne burden, and bind it faster to their backs. Of this excessse Christ warneth vs

Excesse of
getting.

Luk. 12. 15

to take heed in the twelfth of *Luke*, and 15. verse, saying, *Take heede and beware of covetousnes: for though a man haue abundance, yet his life standeth not in his riches.* The greatest store, makes not the most secured life: and he that thinks to liue long in plenty, is oft suddenly taken away; therefore is contentednesse so much commended in the Scripture. *Paul* saith in his first Epistle

1. Tim. 6. 6

to *Timothie*, the sixt Chapter, and six. verse. *Godlinesse is great gaine, if a man be content with that he hath: for we brought nothing into the world, and it is certaine that we can pay nothing out. Therefore when wee haue food and raiment let vs therewith be content.* This vertue of contentednes he must make much of, that will be eased of his burden of care; and let him remember that saying of the Prophet, in the 37. Psalme and 16. verse, *A small thing vnto the iust man is better then great riches to the wicked.* And that saying of the Apostle in the first to *Timothie*, the sixt Chapter, and the ninth

Psal. 37. 16

verse, *They that will be rich, fall into temptation and snares.* And let him not long for a great estate, but be contented with his portion in the feare of God.

1. Tim. 6. 9

The excesse of spending is vnthriftinesse,

prod

Excesse of
spending.

prodigality and waste, whereby many that had no burden, and were wel prouided for, doe make vnto themselues a burden of want to breake their owne backe withall: while some man loseth at plaie in a day, more then hee can get againe by labour in a weeke, perhaps in a year. Some man spendeth in idle iournies, and merry meetings abroad, that which would serue to feed and cloath the whole familie at home. Some man spendeth in beaurifying the house for shewe, in furnishing the Table for gluttony, in araying the backe for pride, in pursuing idle pleasures for vanity, farre about the proportion of their estate, and before they are aware of it, bring a faire portion vnto beggery: for excesse and riot, are in a mans estate as moaths in his garment. The moath makes a garment to bee ragges before bare threeds be seen: and riot and excesse beget in a mans estate want and need before it be espied. It is the saying of *Salomon*, in the 21 chapter of the Prouerbs, and 17 verse, *Hee that lonoth pastime shall bee a poore man, and hee that lonoth wine and oile shall not be rich.* Vaine pleasures and sumptuous fare make a man poore: And againe, in the 23 chapter, and 21 verse. *The drunkard*

Prou. 21. 17

Pro. 23. 21.

hard and the glutton shal bee poore: and the sleeper shall be clothed with ragges. Excesse of meate and drink makes a man a beggar, and idlenes will suffer no wealth to cleave to him: these are the two excesses, of desire to haue, and of spending that thou hast, that he must take heed of that would bee eased of the burden of cares growing from want.

Call these rules to minde: in them thou hast sure direction how to turne the burden of thy care vpon God, for thy ease. First make thy soule acquainted with the bounty of God in prouiding for his people, by considering the testimonies and euidence thereof, that thou maist trust to him. Secondly being perswaded of gods bounty, pray him to extend that bounty vnto thee. Thirdly vse faithfull diligence in some honest calling, shunning all vnlawfull shifts, which are neuer blessed. Fourthly take heed of the inward excesse of desire in thy heart, and the outward excesse of waste in thy spendings: he that doth these things, casteth his care vpon God, and shall not bee disappointed: to him pertain the promises, in the 37. Psal. *in the third verse, thou shalt be fed assuredly.* and after in the 19 verse, *in the daies of famine they shall haue enough.* Thus much for the

Psalm. 37
19.

the first particular branch of burdens.

The second branch of these particular burdens, is the burden of *domesticall troubles*, which may be heauie vpon him that is free and farre from the former burden, hauing for welth the world at will. I call them domesticall troubles, when the matter and instrument of his molestation is neare vnto a man; as in these cases; when strife and offence riseth betweene husband and wife, betweene parents and children, betweene Masters and seruants; and betweene neighbour and neighbour: or when the hand of God in some grieuous sicknes is heauy vpon thy selfe, thy wife, thy childe, thy seruant, or some other of thy family, or some neare friend: this is a grieuous burden when a mans vexation breedeth in the very heart of his rest, as in his house, his table, his bed, and his bones, and this is domesticall trouble.

Domesticall troubles.

This burden, you may see by the cases before named, to be very variable: for the casting of it vpon God, there are many rules; some are more common to be observed in all domesticall troubles, some are more priuate, fitting for this or that particular domesticall trouble. We will begin with

How to cast this burden vpon God

with the most common, and so proceed in order.

To beare
with P at-
ience.

It is a common rule; in al these troubles pertaining to the right casting of them vpon God, *that we arme our soules with patience*; and quietly beare whatsoeuer God is pleased to lay vpon vs: for shall wee bee willing onely to receiue good things at the hands of God, thinges agreeable to our hearts wish, and when he is pleased either for our triall, or for our correction, or for any other holy cause, to lay vpon vs euill and hard things, vnpleasant to flesh and blood, shall wee then murmur against his worke? God forbid. *Iob* iustlie reprooueth such a course; saying to his wife, in the second chapter and tenth verse. *Shall wee receiue good things at the hands of God, and not receiue euill?* As when good things come, it is fit to acknowledge Gods free mercy, and to be thankfull: so when euill things come, it is fit to acknowledge Gods holy iustice, & to be patient. And this course of casting our burden vpon the Lord, our blessed Sauour the Lord Iesus Christ commends vnto vs, as a sure way of finding ease *Mat. 11. 29.* saying in the eleuenth chapter of *Matthe* the 29 verse. *Take my yoke on you, and learn*

of me, that I am meeke, and lowlie of heart, & you shall finde rest vnto your soules, that is, whatsoeuer burden falls vpon any of you, either after my example, or for my sake, which I account to be my burdens, (for I labour in him that laboureth vnder those burdens) let him not murmur, and spurne impatiently against it, but let him take it meekly vnto him, as I did my death; this is to cast it vpon God, and by this patience he shall bring his soule to rest.

This patience a while continued, will ^{Patience} make thy ycake easie, and thy burden light; breedeth and while others crye and complaine, thou ioy. shalt reioice in God. Therefore haue the Apostles both in their practise and in their doctrine, ioined together patience & reioicing in the times of trouble, because continued patience breedeth ioy. Of their practise in themselves, *Paul* speaketh thus in the fifth chapter of the Epistle to the Romans, the third verse, *Also wee reioice in tribulations: Knowing that tribulation bringeth forth patience, and patience experience and experience hope, and hope maketh not ashamed.* Such was their practise; which while he reporteth, doth he not therewithall deliver, that troubles patiently borne, doe giue expe-

Roma, 5. 3.

James. I. 2.

experience of Gods fauour, giue hope in Gods mercie, and breede a confident and vndanted spirit: and these three; experience, hope and confidence, are the grounds, and true supporters of ioy. Of their doctrine preached to others, *James* shewes vs what it was, saying in the first chapter of this Epistle, and second verse. *My bretheren count it exceeding ioye when ye fall into diuers tentations, knowing that the trying of your faith bringeth forth patience, and let patience haue her perfect worke, that ye may bee perfect and intire lacking nothing.* In their practise could this course be kept in wisdom? In their doctrine, could this rule be giuen in soundnes? if the patient bearing of al our troubles were not a ready and very soueraigne way of casting our burdens vpon the Lord for our ease? Therefore haue care of this in the first place to possesse thy soule in patience.

Reasons
why to
bear these
troubles
patiently,

And if it seeme to any man a hard thing to be patient in trouble, let him not feare, to tempt, euen by this course of patience to cast his burden vpon the Lord, for there are many reasons that perswade therunto. First the burden while it continueth, is a sure testimonie of Gods loue vnto thee. *Paul* in his Epistle to the *Hebrues* in the 12. chap.

Chapter, and fift verse, saith, *My soone de-* Heb. 12. 5.
spise not the chastening of the Lord, neither
faint when thou art rebuked of him: for whom
the Lord loveth, he chasteneth, and he scour-
geth every sonne whom he receiveth. The
 chastisement of the Lord by these troubles,
 is an evidence of his fatherly loue, and
 therefore wee ought with the patience of
 children to beare it. Secondly, while God
 out of his loue continueth the burden of
 this trouble vpon thee, hee doth it only for
 thy good, as the same Apostle teacheth in
 the same Epistle, the same chapter, the tenth
 verse, *He chasteneth vs for our profit, that* Heb. 12. 10.
we may be partakers of his holinesse. The ef-
 fect of these troubles, intended of God, is
 our benefit, that wee may be brought to
 haue neerer fellowship with God in holi-
 nesse, and therefore they are to bee borne
 with patience. Thirdly, though God seeme
 to continue our burdens long, and in the
 meane time to shew small kindnesse vnto
 vs, yet sure the end of them will bee with a
 blessing, as *Moses* in the eight of *Deute-* Deu. 8. 16.
ronomie, and sixteenth verse, saith, that
 Gods leading *Israel* thorow a weary Wil-
 dernesse, was to proue them, that he might
 doe them good in the latter end. And if the
 conclu-

2 Cor. 4.
37.

conclusion of our trouble, like the wraffling of *Iacob*, shall be with a blessing, it is to be borne with all patience. A fourth reason there is to bee regarded aboue all other reasons, and of force to make a man patient euen in the fire, namely, that if wee suffer with Christ, wee shall raigne with Christ, and when we haue endured patiently for a while in earth, wee shall be rewarded honourably for euer in heauen. The Apostle *Paul* saith in his second Epistle to the *Corinthians*, the fourth chapter, and seuen teenth verse, *Our light affliction, which is but for a season, causeth vnto vs a farre more excellent, and an eternall weight of glory.* Affliction shall be rewarded with most excellent glory: light affliction with a weight of glory, and momentanie affliction with eternall glory, therefore to be borne with patience. He that considereth these things, that if God doe send troubles, it is of his fatherly loue vnto vs, as vnto sonnes: that in these troubles he only intendeth our good, to bring vs to haue fellowship with him in holinesse: that our troubles shall bring peace and a blessing in the end: and lastly, that God will bring vs from a Crosse to a Kingdome, and turne our crowne of thorne

into

bles, pertaining to the right casting of
them vpon God, is, that we pray vnto God,
trauing his helpe, who for ought we know
hath therfore laied these troubles vpon vs,
because we haue beene negligent in praier,
that now feeling sensibly in our sorrow our
neede of his help, we might amend our olde
negligence, and fall to praier. And surely
whether God did send our troubles for
that cause or no, yet this is most sure, that
praier is a most profitable course for the
easing of our trouble, which God com-
mandeth with promise of ease, and the
Saints haue alwaies vsed with happy suc-
cesse of ease. God commandeth vs in our
troubles to call vpon him, making pro-
mise to send vs ease, saying, in the fiftith
Psalme, and 15. verse. *Call vpon mee in the* P^{sal.} 50. 15
day of trouble, so will I deliuer thee, and
thou shalt glorifie mee. This proueth it to be
a sure way of casting our burden vpon
God, that God doth make promise of sen-
ding ease whē this course is kept. And the
Saints haue alwaies vsed in their troubles to
praie vnto God, and so doing haue obtai-
ned ease: so did *Iacob*, when returning from
his vnckles, hee heard that *Esau* was com-
ming foorth against him with foure hun-
E dred

dred men, in the 32. chapter of Genesis, and the eleventh verse, he saith thus vnto God,
 Gen. 32. 11 *I pray thee deliuer mee from the hand of my brother, from the hand of Esau: for I feare him, lest he will come and smite mee, and the mother vpon the children: and according to his desire, God deliuered him from his feare: for his brother and hee met in peace, and departed one from another in peace. So did Moses when the Egyptians pursued the Israelites, and the Israelites feared the Egyptians before the red Sea. In the 14.*

Exo. 14. 15 *chapter of Exodus and the fift verse, the Lord said vnto Moses, wherfore criest thou vnto me? For Moses in his hart praied earnestly vnto God, and God did deliuer him from his fear, opening a passage for the Israelites, through the waters of the red Sea, & drowning the Egyptians in the floud, that presumed to follow: so that, as it is said in the 30. verse of the same chapter, Israel saw the Egyptians dead vpon the Seabanke. We need not stand vpo particular examples, ha-ving a general rule, that neuer faileth. In the 135. Psal, the 18 vers, the Lord is near vnto al that cal vpon him. yeato al that cal vpon him in truth: he will fulfill the desire of them that*

Psal. 145. *feare him: he also wil heare their crie & will*
 18. *help*

help them. Now seeing the saints doe thus in their troubles pray vnto God for ease, and do thus at the hands of God obtaine ease when they pray in their trouble, it is euident that to pray vnto God in our troubles is a worthy rule of casting our burden vpon God in all domesticall troubles.

And let no man say, there is no need in these troubles to trouble God with our praier, because he knoweth, both what we suffer, & what himselfe hath determined to doe. For these reasons, thou oughtest the more gladly to pray, because God vnderstandeth thy want before thou complaine, and is determined to succour, before thou intreat him: thy labour in praier with such a God, cannot be lost. And this know, that thou hast greate imploiment for thy praier in these domesticall troubles. First thou hast need to offer vp praier vnto god for thy selfe, that he wil giue thee patience, and wise dome to demeane thy selfe aright vnder these troubles, that thou maist neither bee a murmurer against God, grutching at those domesticall troubles; nor increase the troubles of thine house by dealing vndiscreetly, & frowardly with them that are the cause of thine heauinesse: nor

Heere is much imploiment for our praier in these troubles.

First for our selues.

maiest erre, and bee wanting in vsing good remedies to heale and reforme them from whom thy trouble groweth. And if thy domesticall trouble bee sicknesse in thine owne bodie, how necessarie is it to pray to God, to giue thee patience, to send thee health, to forgiue thy sinnes, and to prepare thee for death? When *James* the Apostle exhorteth to reioyce when men fall into tentations and to continue in patience, till patience haue her perfect worke: because these things require an extraordinary gift of christian-wisdome, he further aduiseeth vs to pray vnto God for that wisdome, saying in his Epistle, the first chapter and fift verse, *If any of you lacke wisdome let him aske of God, which giueth vnto all men liberally*: giuing to vnderstand by this aduise, how necessary it is in the time of trouble, to vse praier for thy selfe, that thou maiest demeane thy selfe patiently and wisely, to glorifie God in thy trouble, to profit by the same trouble, and not to increase the same, but safely to grow out of it, and to recouer peace and health.

James. i. 5.

Secondly thou hast need to offer vpprai-
ers

ers vnto God for them by whose meanes Secondly
 thou art troubled, or for whose sake thou art for them
 grieued. Sometime thou art vnikindly vsed, by whose
 either by thy husbād or wife, either by thy meanes or
 parents or children, or such as haue slept in- for whose
 to the roome of parents and children, and sake
 haue those names by law giuen them, not thou art
 by nature due vnto them: or else by thy troubled.
 master or seruant, or by some friend or
 neighbour: for these thou hast great cause
 to pray vnto God, that hee will giue them
 better mindes, and let them see their fault,
 with mislike of it, & see what becommeth
 them, and giue them a heart to do it. If they
 continue in their frowardnesse, shall they
 not continue to bee troublers vnto thee?
 then as thou desirest an end of the trouble
 that they put thee too; so desire that they
 may obtaine a better and wiser heart. This
 rule is included within that more generall
 rule, that our Sauiour giueth in the fifth
 Chapter of saint *Mathew* the 44. verse. *I*
saie vnto you, loue your enemies: blesse Mat. 5. 44.
them that curse you: doe good to them that
hate you: and pray for them that hurt you, &
persecute you. If wee ought to pray vnto
 God for all that hurt vs, then also for them
 of our owne house and habitation that hurt

Two things to be begged for them by whose meaneswo are troubled.

vs: and so much the rather for those at home because they haue more opportunity to hurt vs then they that are further off. And what are we to beg in praier for them? two things, one that God would forgiue their fault: another that hee would giue them a hart to see and amend their fault. God in his holy iustice doth therefore many times stir vp domestical troublers to men, because they are so negligent in domesticall praier, neuer commending to God either wife or child, or seruant, or neighbour; neuer making any request for grace & wisdom to be bestowed on them. When *David* had brought the Ark of the Lord into the place that hee had prepared for it vpon the hill *Sion*, and had offered burnt offerings and peace offerings; it is saide in the second booke of *Samuel*, the sixt chapter, and the 18. vers, that *he blessed the people in the name of the Lord of hostes*: that is, hee praied the Lord of hostes to powre downe his blessings vpon them. And hauing distributed flesh, and bread, and wine among them, & they therewith beeing departed home, it is saide in the 20. verse that *then David returned to blesse his house*: that is, to pray vnto God for them of his owne house, that they

2 Samu. 6.
18.

2. Samu. 6.
20.

they might prosper, and that he might liue
a comfortable life among the. *Isaak* praied
vnto the Lord for his wife, in the 25. of *Ge-
nesis*, and 21. verse. *Iacob* blessed all his
sonnes : *Genesis* 49. verse 28: *Every one of
them blessed he wub a generall blessing.* And
Booz the Bethlemite, in the second Chapter
of *Ruth*, and 4. verse, salutesh his ser-
uants and reapers in the field with a prai-
er vnto God for them, saying, *The Lord
bewith you.* And *Daniels* custome was, three
times a day in his house to pray vnto God,
who praying in his family, could not in
his praier be vnmindfull of his family.
From so holy and worthy examples, learne
thou to pray for thine: while thou enioyest
peace with them, pray that they may not
proue a trouble vnto thee. And when thy
trouble groweth from them, pray that God
will giue them a mind more agreeable to
peace. So fit for the ease of thy burden, is
praier for them by whom thou art trou-
bled.

Ge. 25. 21.

Gen 49. 48

Ruth 2. 4.

Sometime thou art not vnkindly vsed by
them, yet thy trouble groweth from them,
while thou art greeued for some calamitie
happened vnto them, and takest care for
the helping of them. In this case there is

Exo. 5. 26.
Deut. 32.
39.

special need of praier to be made for them, and it is one special point of the casting of thy burden vpon God. He speaking to the Israelites, saith of himselfe in the 15. of *Exodus*, and 26. verse. *I am the Lord that healeth thee*, and in the 32. of *Deuteronomie*, and 39. verse. *I kill, and giue life; I wound, and I make whole*: that is, I send sicknesse, danger and hurt, to make men seeke vnto me. And againe, I restore health safety and peace, when men doe seeke vnto me. And these things being the works of Gods owne hand, they should faile verry much of casting their burde vpon God, that being burdened with greefe for the sicknesse and calamities of their friends, neighbours, and others of their familie, should forget and neglect to pray to God for them. *Dauid* praied for his childe in a most humble and earnest manner when it was sick. In the second booke of *Samuel*, the 12. Chap. and 26. verse: *Dauid besought God for the child, & fasted, & went in, & lay all night vpon the earth*. The Centurion whose faith is comended in the Gospel, praied vnto *Jesus* for his sicke seruant, saying vnto him, *Mat. 8. 6. Master my ser-*

Mat. 8. 6. want lieth sicke at home of the Palsie. And when

when
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when Herod had cast Peter into prison, with purpose after the Feast to bring him forth vnto the people to bee slaine, in the 12. of the Acts, and fift verse, *Earnest prayer was made of the Church vnto God for him.*

Acts 12.5.

The Saints of God haue alwies obserued this as a most safe and sure rule of casting their burdens vpon God, when they were troubled and greeued for the sicknesse and calamities of others, to pray vnto God for them, to restore their health, their liberty, their peace, and their comfort; that in the recouered comfort of them that were afflicted they might recouer comfort that were afflicted for them. There is therfore in these Domesticall troubles, imploiment for thy praiers to be offered to God for them, either by whose meanes thou art troubled, or for whose sake thou art greeued.

Thirdly thou hast need to offer vp praers vnto God for the rest of thy family, of thy friends, and of thy neighbours, whether thou be wronged by the vniust & vnkind dealing, or else greeued for the calamitie and sickenesse of some; that neither the sinne of them that wrong thee, nor the calamity of them for whom thou art greeued, may spread any further, to the

Thirdly,
for the rest
that the
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spread.

the corruption & dammage of the rest. If *Esau* greeue his father *Isaak* & his mother *Rebecca* by taking a wife of the daughters of Canaan, haue not *Isaak* and *Rebecca* cause to pray to God for *Jacob* their other sonne, that hee may not doe as his brother had done? When certaine of the followers of the Lord *Iesus* had left him taking offence at some words of his (concerning the eating of his flesh, & drinking of his blood) which they vnderstood not:

- Joh. 6. 67.** In the sixt Chapter of *Iohn*, and 67, verse, *Iesus said to the twelue, will ye also goe away?* He was carefull that an ill example might not spreade like a contagious sicknesse, to corrupt the whole companie of his Disciples. And more agreeable vnto the cause that we haue in hand; when *Iudas*, one of his familie (the deuill entering into his heart) had couenanted with the Priests and Pharisies to betray his Master into their hands, the Lord *Iesus* charged with a burden of trouble by his treason, taketh occasion from his wickednesse, to pray vnto his Father for the rest, saying in the seuenteenth of *Iohn*, and 12, verse,
- Joh. 17. 12.** *Those that thou gauest me, haue I kept, and none of them is lost, but the child of perdition*

that the Scripture might be fulfilled. And now come I to thee, and these things speake I to the world, that they might haue my ioy fulfilled in themselves. The childē of perdition (Iudas the traitor) being lost, the Lord hath care of the rest, and praiech for them, that they might euer reioice in him : euen so euery louing man that can take pleasure in the health and honest cariage of his friends neighbours, and family, when one is sicke, and when one doth giue offence, hee will hartily pray to God to preserue the rest that they may continue in health, and that they may continue to deale iustly, honestly and dutifully. This triple employment for thy praier thou hast in the time of domesticall trouble, for thy selfe, for them by whose meanes thou art troubled, or for whose sake thou art griued, and for the rest. This is the second common rule of casting thy burden vpon God in domesticall troubles, namely that thou sal to praier, according to a saying of Saint *Iames* in the first chapter of his Epistle, and 13. verse, *Is any among you afflicted, let him pray* ? Now let vs see what other rules are to bee added to patience, and praier.

Iam. 5. 13.

These domesticall troubles beeing of diuers

These
troubles
distingui-
shed into
two sorts,

Calami-
ties,
Wrongs.

If the oc-
casion bee
in the
troubled,

uers sorts, let vs first distinguish them in two rankes: because either it is sicknes, some calamity that is happened to thy selfe, or to some other, neighbour, friend, or thy family for which thou art out of the loue and compassion to others, and out of sense of thine owne euill grieued: or else it is some wrong offered vnto thee by others in their vnthankfulnesse, or disobedience, or vniustice, or frowardnesse, out of which springeth vnquietnesse and vexation to thee. With this latter member of wrong let vs first begin, and see what it is to cast the burden vpon God.

First, heere let the wronged person that beareth the burden, consider whether the occasion of these burdens grewe of himselfe or no. For so it oftentimes commeth to passe, that the vnkindnesse of the husband prouoketh the wife to some such course as afterwards the husband is troubled withall: and likewise the disobedience of the wife may driue the husband vnto that course that after becomes her heavy burden. Can the party that first did wrong without prouocation, be offended with the party that in the second place did wrong being prouoked? Sometime the fondnesse and

and negligence of parents, that will not instruct, nor (when need is) correct their children, nor in any thing restrain them of their owne will, or else the euill example of the parents, makes them become wanton, disorderd, and euill conditioned, as it fell out in *Heli* his children: and in the end the father seeth and heareth things of his children that greeues his hart, and out of their disobedience and insolencie hee is wronged. And it cannot be otherwise, folly clea-ving to the soule of euery childe, but that, when the soule is not husbandly tilled by the discipline of the parents, it must bring forth weeds of euill behauiour. So likewise the master sometime hath no care, at home to teach his seruants to know and feare God: and if hee goe to the house of God himselfe, hee careth not to bring his seruants with him: or if he bring them with him, he careth not whether they stay there or no: or if they stay, whether they marke and learne any thing. These are not the studies of his hart. He suffreth them also to exceed the decorum or comelinesse of seruants in their apparell, and to be abroad at vnseasonable times with other yoong persons: (and what youth and libertie, wan-
ting

ting an ouer-seer will do, wise men know
 Also hee, by his owne euill example of ri
 and vnthriftnesse, becomes vnto his ow
 seruants a plaine corrupter, thinking them
 selues out of danger of reproofe, while the
 tread in the steps of their masters and go
 uernors. And being so brought vp, no man
 uell if at length they breed their masters
 trouble.

Sometime also an yndiscreet man, dwell
 ling by a neighbour of peaceable disposi
 tion, presumeth vpon his neighbours soft
 nesse, and offreth him wrong in such man
 ner, as ouercommeth patience, and make
 the quiet man to stirre again, and then ha
 bee trouble in his habitation, and meltd
 with that vexation that he feared not in al
 these cases: the greued man is the occasi
 on of his owne trouble in these domesti
 call troubles.

When hee findeth this, then to cast his
 burden vpon the Lord: for his ease is, to re
 form the errors of his old misgouernment,
 & to look better to the waies of his family,
 to reforme the errors of his own life, that he
 may giue better light vnto his household; &
 draw them backe to goodnes by his ex
 ample, whom by his example he had mis
 led.

led before: and to giue satisfaction
to his neighbour whom hee had wrong-
ed, and to abstaine from after wrong-
ing of him. Thus stopping the fountaine of
cause giuen by himselfe, then the streame
of offence taken by others will soone drie
up, as in the forenamed cases (the common
rules of patience and praier not neglected.)

If thy vnkindnesse to thy wife, and thy
bad husbundry made her vnquiet, vse her
more kindly, and proue a better husband,
and shee shall bee quiet: so let the wife
by more durifull and modest behauiour re-
couer her husbands loue.

If neglect of Discipline, with too much
remissenes in gouerning children & seruāts;
& thine owne euill example among them,
were cause of their disorder: vse thy fa-
therly and masterly authoritie better, and
giue a better example, and thou shalt haue
them in better obedience.

And if thy neighbor were moued to vex
thee because thou hast first iniuriously vex-
ed him, make thy peace with him for the
first wrong, and abstaine from offering a
second, & he will lue in peace with thee.

Surely if the occasion of a mans Dome-
sticall trouble grewe from himselfe, this is

to cast the burden of that trouble vpon God, for his owne ease, in the feare of God to remoue the occasion, to reforme the disorder in himselfe, to giue satisfaction, to seeke reconciliation, and to hold a better course afterward ; and to doe this in patience : ioyning withall praier vnto God, to giue both to thee, and to them that were the cause of thy vnquietnesse, wisdom and grace, that thou no more maiest giue, and they no more may take any such offence.

If the occasion bee in the troublers.

1 Sam. 12.
3.

Psalm. 7.3

But if a mans domesticall troubles growe not from himselfe, giuing occasion, but onely from their owne euil heart that trouble him, so that he can say as *Samuel* did in the first booke of *Samuel* the 12. chapter, & the third verse, *Whome haue I done wrong to or whome haue I hurt?* and as *Dauid* said in the 7. Psalm and the third verse, *O Lord my God, if I haue done this thinge, if there be any wickednesse in my hand, if I haue rewarded euill to him that had peace with me (yea I haue deliuered him that vexed mee without cause) then let mineemie persecute my soule and take it.* If the burdened man be himselfe faultlesse, and the euill heart of the euill doer be the onely fountaine of his euill deed, as the scriptures testifie (and daily experience

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perience findes it to be most true) that there are such neighbours and such domestickes, that of themselues without cause giuen, are troublesome: as froward wiues, with whom it is as vnquiet dwelling as with a Dragon: and euill husbands, that haue neither wisdom nor honesty to respect the weaknes of the womans sexe, and to vse them with due tenderneffe: and children riotous and disobedient that will bee ruled by no counsell nor order of parents: and parents so vnnaturall and carelesse, that they haue no regard of their children: and seruants so slothfull, vnfaithfull, and murmuring that they will neuer be good: and neighbours and companions to whom it is a pastime to doe euill, as *Salomon* speaketh in the 26. of the Prouerbs & eighteen *Pro. 26. 18.* verse: *as he that faueth himselfe mad, casteth firebrands, arrowes, and mortall things. so dealeth the deceitfull man with his friend, and saith, am I not in sport?* Thus falleth it out many times, that he gaue no occasion, yet suffereth much trouble.

In this case, this very testimony of his hart that hee is faultlesse, giueth much quiet to his soule, and giueth much bouldnes of hart vnto him to commend his cause vnto God:

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and

and to craue his help that is the patrone of all innocency: and it is a goodly rule of casting the burden vpon God, in this case to beare patiently his burden, till God intreated by humble praier send reliefe. This is a rule commanded by the Lord Iesus, with promise of happy successe in the eleuenth chapter of *Mathew*, the 19 verse, *Take my yoke on you, and learne of me, that I am meeke, and lowly of heart, and you shall finde rest to your soules.* He therefore that hopeth for ease must quietly beare in the meane time; still fitting his meeke minde to the pleasure of God.

Mat. II. 29

Wrong
not conti-
nued nor
iterated.

It may be but a present iniury, neuer to be iterated, as the railing of *Shemei* vpon *Dauid*. To beare patiently that which impatience cannot helpe, giueth hope of ease & recompence from the good hand of God. As *Dauid* said of *Shemeis* cursing, in the second booke of *Samuel*, the 16. chapter & twelfth verse. *It may be the Lord will looke vpon mine affliction, and doe mee good for his cursing this day.* Therefore to suffer it patiently, not rendring euil for euil, nor rebuke for rebuke is to cast that burden vpon God.

2. Samu. 16
22.

If it be a wrong iterated, or continued and prosecuted; still patience with praieri,

one of to be vsed, for by patience we possesse our
of ca. soules, and by praier obtaine helpe from
ase to God.

ntrea- In this continuing and iterated trouble,
his is a it may please god for thy triall, thy exercise
with and thy good, to continue it long, or else in
uenth mercy to cut it off betimes. If hee interpose
ke m his hand of deliuerance to make it of short
mech continuance (which is to be praied for) then
rest to he will put an end to thy trouble, either by
r ease changing the minde of thy troubler, or by
; still weakning and crossing his malice, or else
re of by remoouing thy troubler from thee, or
to be thee from him. Wherein, till his will be re-
Da- uealed in his worke, he is to be attended in
patience, and to be intreated by praier.

And because he may remoue the burden
of thy domestickall trouble by reforming
the troubler, it is a maine point of the ca-
sting of thy burden vpon God, to pray vnto
him for the reforming of them, and to put
to thy hand to so good a worke.

By this rule if a man be troubled with an
vnquiet wife, if he would bee eased by the
good worke of God in reforming his wife,
he must pray vn to God, that he would bee
pleased to giue her a better heart. And hee
himselſe must in all louing manner tell her

Wrong
continued
and itera-
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For a short
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By refor-
ming the
troublers.

what is comely for her to doe, as a woman, as a wife, as a mother, as a mistrisse, and as a neighbour, wheresoeuer hee hath found her to erre, and by her errour to haue been the cause of his trouble. So did *Iob* checke and reforme the errour of his wife, when shee prouoked him to curse God: Saying in the second of *Iob*, and tenth verse: *Thou speakest like a froward woman. What? shall we receiue good things at the hands of God, and not receiue euill?* so ought the husband to be a domesticall teacher and instructor to his wife.

Iob. 2, 10.

So on the other side, if a woman be troubled with a bad and vnquiet husband and would be eased by the good worke of God in reforming her husband, shee must pray vnto God, that he will bee pleased to giue her husband a better heart: and she herselfe must in all dutifull manner helpe that change, attempting it partly by gentle words in season spoken, and partly by her owne louing behauiour; that is very forcible to reclaime euen a froward minde. By words, *Abigail* attempted to reforme the churlishnesse of *Nabal* her husband, choosing a fit season to tel him of the danger thereof the next day after when he had slept a

wait

way his drunkenesse and so should all women doe. Therefore doth *Beithseba* say of a vertuous woman, in the 31. of the *Proverbs*, and 26. verse, *She openeth her mouth in wisdom, and the law of grace is in her tongue.* And such words of wisdom from the tongue of his wife, an honest man ought not to refuse to heare: vnto wise words spoken in season, let her adioine her good and milde behauiour; by which, much good may bee done vpon him, as the Apostle *Peter* teacheth women, saying in his first Epistle, the third Chapter, and first verse, *Likewise let the wines bee subiect to their husbands, that euen they which obey not the word, may without the word bee wonne by the conuersation of the wines, while they be-holde your pure conuersation which is with feare.* So ought the wife, both by wise words, and milde behauiour, helpe the reformation of her husband.

Pro. 31. 26

1. Pet. 3. 1

These prescribed rules, for the man to desire, and helpe the reformation of his froward wife; and for the woman to desire, and helpe the reformation of her bad husband, when the one prooues the others burden by their error, giue no countenance vnto the disgracing complaints, vnto the

vnciuill taunts and checks, vnto the brawling words and blowes, and other euill visage that passe now and then between man and woman, when one is offended with another. Surely God is not the Author of such dealings, neither doe the married, that vse such dealings, cast the burden of their domesticall troubles vpon God, or take any course to make the burden lighter, but doe increase it more.

By the same rule, parents and masters, burdened with disobedient and disordered children and seruants, and desirous to turne off their burden vpon God, are taught to pray vnto God for the reformation of their children and seruants, and to put their owne helping hand to the worke, vsing their fatherly and masterly authoritie and wisdom to draw them backe from iniquitie: in which godly attempt, fathers and masters haue allowance from God, yea they are not onely warranted of God to doe it, but it is a charge laid vpon them, children and seruants being committed vnto them, not onely to doe their parents and masters pleasures, but rather to receiue education and instruction from them. And when parents and masters faile and bee carelesse in

the instruction of their children and seruants, and in the right gouernment of them, God doth often (in his iustice) punish the fathers and masters negligence with the childrens and seruants disorder. And when parents and masters are carefull to instruct and gouern aright their children and seruants, then God in his mercy requiteth that care and diligence with the obedience and faithfulness of children and seruants. *Salomon* in the 29. of the *Prouerb*s, and fiftieth verse, saith, *The rod and correction giue wisdom, but a childe set at liberty maketh his mother ashamed.* Heere iustice repaieth with disorder in the childe, the neglect of instruction and gouernment in the parents. In the same chapter, and sequenteenth verse, he saith, *Correct thy sonne, and he will giue thee rest, and will giue pleasures to thy soule.* Heere mercy repaieth with contenting obedience in the childe, the wise and careful gouernment of the parents. To masters, that their seruants may not breed their vnrest, in the same chapter *Salomon* giueth these Items, by which hee might well suppose that wise men would take warning, saying in the nineteenth *Prouerb*s. *A seruant will not bee chastened with*

Prouerb.
29. 21.

words, though he vnderstand, yet hee will not answer. That is plaine enough, that for some seruants, and the right gouernment of them, something more than words is sometime necessarie. After, in the same chapter, and 21. verse, he saith, *Hee that delicateij bringeth vp his seruant from his youth, at length he will be euen as his sonne.* This is plaine enough, that a delicate life with libertie and pleasure, is not to bee allowed vnto seruants by any rule of good education.

Yet these rules for parents to desire and helpe the reformation of disordered children; and for masters to desire and helpe the reformation of disordered seruants; giues no defence vnto vnnaturall parents that are tyrants to their owne children: and to cruell masters that increase the proportion of worke, and number of stripes, but diminish the due allowance of meat, and cloathes, and sleepe, and are neuer pleased and euer brawling. Vnto parents Saint Paul saith in his Epistle to the *Ephesians*, sixt Ephe. 6. 4. Chapter, and fourth verse: *Fathers prouoke not your children to wrath.* Lenity must be vsed, hough not cockering and too much sufferance. And to masters he saith in his Epistle

Epistle to the *Colossians*, the fourth Chapter and first verse: *Masters, doe unto your servants that which is iust and equall.* Equitie must be vsed towards them, though not remissnesse.

By the same rule, is euery one, whose Domesticall trouble growes by the error of his neighbour, (if hee would be eased, which may bee by the changing of his neighbours minde) taught to pray vnto God for the bettering of his neighbour: and to put his owne helping hand: o so good a worke, by admonishing his neighbour, neighbourly: and hee hath precepts from God to warrant that course. *Moses* saith in the nineteenth of *Leuiticus*, and 17. verse: *Thou shalt not hate thy brother in thy heart, but thou shalt plainly rebuke thy neighbour, and not suffer him to sinne.* So that there wanteth charity in him that will not lovingly tell his neighbour of his errour. And God doth often in his iustice make thy bad neighbour to be cause of trouble vnto thee, because thou knowing his disorders, hast not told him of them, that he might amend. Alike commandement giueth the Lord *Iesus* in the 18. of *Mathew* and 15. verse. *Mat. 18.15* saying, *if thy brother trespass against thee,*
goe

goe and tell him his fault betweene thee and him alone. If his fault be bent against thee, as the chosen object of his malice ; or directed another waie it light vpon thee, to the hurt or hazard of thy life, thy peace, thy profite or thy good name: or if his attempt were neither intended against thee, nor did light vpon thee, but only thou art grieved in thy honest soule, to beholde so vngodly dealing; in these cases thou art commanded of the Lord to tell him of his fault, that if he be cureable he may amend. And because thou knowest not but that it may please God to ease thy burden of domestical troubles, making them of short continuance by reforming the troubler, it is a speciall point of casting this burden vpon God, to praie for the amendment of thy neighbour, and to put thy hand thereto by gentle and neighbourly admonition.

But this liberty of telling thy neighbour his fault, giues no allowance of railing, and reproching, and publike disgracing of men by casting their infirmities and falls in their teeth. A Christian man must abhor all such bitter courses, remembring what the Apostle Saint *Peter* saith in his first Epistle, the fourth Chapter, eight verse, *Love conuerts*
the

1. Pet. 4. 8.

the multitude of sins : that is, a right charitable man, though he seek to reform his neighbor by telling him of his sin, yet he will not shame his neighbour by publishing his sin.

Perhaps it may please God to ease thee of this burden of domestical troubles, making them short, either by removing thy troubler from thee, or by removing thee from thy troubler : and this removal may be made, either by death, or by some other course ; and thereto some rules pertain ; in the right observation whercof a wise man casteth his burden vpon God for his ease.

If the remove be to be made by death, this is a thing that God may doe at his pleasure, because he is the Lord of life, to giue it, and to continue it. The Prophet saith, Psal. 36.

9, *With thee is the Wel of life.* And to him also pertain the issues of death, to hasten it and bring it forward. As the same Prophet saith in 68. Psal, & 20. ver. *To the Lord God belong the issues of death.* This manner of

remove by death it is not lawfull for thee to desire, much lesse by thy hand to further, either in the death of thy selfe, or of thy troubler. If God bee pleased to doe it for thee, either in removing thy troubler, or in removing thy selfe, it is euery

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Psal. 36. 9.

Psal. 68. 28

way a worke of his mercy vnto thee.

If God remoue the troubler from thee by his death, it is his mercy to thee. When God had taken away *Absolom* by his death that had greatly troubled his father, and made him flie from *Ierusalem*, then was that Domesticall trouble at an ende: and *Dauid* returned in peace to *Ierusalem*, that was Gods mercy to *Dauid*. So likewise if God remoue thee from thy troubler by thy death, it is his mercy to thee, for so he giueth thee rest; as the Prophet *Esay* speaketh in his fiftie seuen Chapter, and first verse. *The righteous perisheth, and no man considereth in his heart, and mercifull men are taken awaie, and no man understandeth that the righteous are taken away from the euill to come.* This is also Gods mercy to thee.

But for thee to bee an actor in these things, it is altogether vnlawfull, God hauing giuen to thee a commandement to the contrary in the 20. chapter of *Exodus*, & 13. vers, *Thou shalt not kill.* *Dauid* would neuer so be eased of his troubler *Saul*: He would not do it himselfe, nor suffer others to doe it, though he often had opportunity, but waited on the hand of God, and at last by *Sauls* death was eased without laying his owne hand

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hand vpon his maister. It is the remedy of tyrants and blood thirsty persons to seeke ease of their troubles by remoouing their troublers by death, killing or procuring the death of hulband, wife, parents, children, masters, seruants or neighbours. And it is the remedy of faithlesse and desperate men to ease them of their burdens, by remoouing themselves from their troubles, and from their troublers by their owne death. So did *Saul*, *Ahitophel* & *Iudas*. Those men that so remoue themselves and others, cast not their burden vpon the Lord, who is the giuer of life, but cast it vpon the Diuels back, who was a murderer from the beginning.

But if a remooue for thine ease may bee by shift of place, that may both bee vsed, and desired without sinne. *Isaak* sent his sonne *Iacob* away from his brother *Esau*, when *Esau* in his anger had sworne to slay him. *David* fled from the hand and Iauelin of *Saul*, and shifted for himselfe by remoouing from place to place : and he conueied all his fathers house into the Land of *Moab* out of *Sauls* reach. The Lord Iesus oftentimes withdrew himselfe from the furie of the *Iewes*. And hee gaue his Disciples a rule

Remooue
by shift of
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Mat. 10. 23

rule for times of persecution, in the tenth chapter of *Matthew* and 23. verse, saying, *When they persecute you in this Citie, flie into another.* And many honest men haue remooued their habitations to auoid il neighbours, and to bee out of the reach of too neere troublers. And many haue purged their houses of vnquiet spirits, both children and seruants, as they might do when they could not amend them in the house.

But yet I must tell you, that if children and seruants increase the burden of thy domesticall troubles, this turning them out for thine ease, must bee the last remedie that must be vsed, and all other meanes for their amendment must bee first attempted; because children and seruants are not sent of God into thine house only for thy pleasure and ease, but they are committed vnto thee to be brought vp vnder thee, and to be trained by thee to grace and good behaviour: and that is a thing that thou must looke vnto somewhat more than onely to thine owne quiet, that thou maiest be able to answere vnto God for their soules. If any member of the body bee diseased and out of temper, putting the head and whole body to paine, a man doth not at the first cut
off

off that member, but first hee vseth all
 meanes to cure it, and doth with much pa-
 tience endure the weaknesse of it, and will
 suffer a blinde eie, rather than plucke it out
 of the place; and a lame hand, rather than
 cut it off; and a sore legge, rather than let
 the saw come to it: and that shall bee the
 last worke, if he doe it at all. And children
 and seruants are members of thy houshold;
 therefore hee is but a bad gouernour, that
 presently, because children and seruants
 are troublesome, shall thrust them out of
 doores. To seeke thine ease by remoouing
 them, must be thy last attempt. But if other
 attempts, first made by thine owne autho-
 ritie and wisdome, then after by the coun-
 sell of neighbours and friends, and lastly by
 the power and countenance of the Magi-
 strate, will doe no good vpon them, but
 they persist in their wickednesse, and proue
 incurable, to the hurt of thy selfe and others
 in thy familie, *Then the eie, the hand, and* Mar. 9.43
the foot that offendeth, may bee cut off. If
 children, or seruants, or any other that may
 be turned away, be as tender and deare as
 thine eie, as seruiceable as thine hand, and
 as necessarie as thy foot, let them depart:
 The whole is to be respected before a part,
 and

The strong Helper.

and the head before a member. Thus God may be pleased to shorten thy sorrow by a remooue and shift of place betweene thy troubler and thee.

If the
wrong
continue
long.

Iob. 14. 1.

If God be pleased to continue thy trouble long, all the former aduises must be practised as time affoordeth opportunitie, because thou knowest not what happie houre of thine ease God hath set downe in his good purpose. And those two common rules of patience and praier must neuer be neglected: and for the mittigating of thy sorrow vnder that burden, consider these things that follow, and they wil bring much ease vnto thy minde. First that it is the common condition of all Adams children in this world to haue troubles, as *Iob* hath truely spoken in his 14. Chapter, and first verse, *Man that is borne of a woman is of short continuance, and ful of trouble.* And if it be common to all, thou shouldest bee too delicate to desire to bee exempted.

Secondly in a more neare manner it is common to all the saints of God to haue troubles in this world more then the wicked, by reason of the enmity that the wicked world beareth to the godly, being vnto them

them a stepmother, while like a naturall mother shee seeketh by all meanes to giue delight vnto her owne. The Apostle *Paule* saith in his second Epistle to *Timothy*, the third Chapter, and 12. verse, *All that will line godly in Christ Iesus shall suffer persecution.* And if it bee common to all Christes followers to beare a crosse, thou must not desire to be without. 2.Tim.3.
12.

Thirdly thy troubles if they should continue vnto the last houre of thy life, yet are they but short, for life it selfe is short, and no trouble but is shorter; they end and giue place one to another: God interposeth betweene trouble and trouble spaces of quiet and gladnes: and they are mixed with much cause of reioycing, not onely for future mercies hoped for, but also for present mercies possessed; which mixture is as good as the ending of troubles, therefore are they short: As also the Apostle calleth them in his second Epistle to the *Corinthians*, the 4. Chap. & 17. ver. saying: *Our light affliction, which is but for a moment.* And he that shrinketh for short troubles is but fainthearted. 2.Cor.4.
17.

Fourthly thou hast Christ ioyning his shoulder to thine, and bearing part with thee in euery burden of thine: and hee bea-

G

reth

reth both in compassion to pitie, and also
 in his diuine power to assist thee that thou
 sinke not vnder thy burden. Therefore
 doth he call thy yoke his yoke, saying in
 Mat. 11. 29. the eleuenth of Mathew, and 29. verse. *take
 my yoke on you*, Therefore doth he vse this
 manner speech, of the vnkindnesse shewed
 Mat. 25. 42. his poore members in the 25. of Mathew,
 and 42. verse. *I was hungry and yee gaue me
 no meat, I was thirsty &c.* And ipeaking to
 Saul, then persecuting those that called vpon
 on his name, hee saith vnto him in the 9.
 Acts. 9. 4. of the Actes and 4. verse, *Saul, Saul, why
 persecutest thou mee?* and what Christian
 man shall grudge to beare his part of that
 burden, wherein he hath *Iesus* so kindly, &
 strongly bearing with him?

Fiftly let him consider that those trou-
 blers that disquiet his life, rose not vp
 against him, without Gods appointment, as
 David said of *Shemei*, in the second booke
 of Samuel, the 16. chapter, and 11. verse
 1. Sam. 16. *Suffer him to curse. for the Lord hath bidden
 him.* And if thou didst grieue to receiue, or
 11. disdain to put vpon the offered wrongs at the
 hands of the offerer, yet receiue them with-
 out griefe, and put them vp without disdain
 at the hands of God, & for his pleasures sake

Lastly,

Lastly let him consider that troubles auaile much vnto the practise of christi-
 ty: They make vs remember God more of-
 ten, and pray to him more feruently then o-
 therwise we would: they make vs to re-
 member our selues that we are but dust, &
 haue offended God: they pull down pride,
 prouoke vnto repentance: they work in vs
 bowels of compassion, causing vs to pity o-
 thers in trouble, knowing by experience in
 our selues what it is to be in trouble: they
 make vs lesse to loue this present world, &
 more to desire & long for heauen these co-
 siderations put together are of great power
 to make any Christian man to beare them
 patiently, and to esteeme them no burden,
 though God in his wisdome suffer them to
 lie long vpon him. The rules hitherto deli-
 uered teach kindly how to cast our burden
 of domesticall troubles vpon God, when
 our trouble is caused by the wrong offered
 vnto, vs by others in their vnthankfulnes,
 disobedience, vniustice or frowardnesse.

Sometime thy home-trouble is occasio-
 ned by sicknesse, or some calamity happ-
 ned vnto thy selfe, or to some other, either
 neighbor or friend, or of thy own family: if
 it be sicknes or calamity vpon thy selfe, wee

Sicknes or
 other cala-
 mities.

G 2

know

know that euery man is readily sensible of his owne euill. If it bee sicknes & calamity vpon others, we know that someone is more neere & deere vnto thee then someother: & accordingly thou art more or lesse sensible in their euils: how in these cases we may cast our burden vpon God, let vs consider.

Sicknes or
calamitie
vpon thy
selfe.

First, if sicknesse or other calamitie bee happened vnto thy selfe, patience & praier commended before for common rules in all troubles, are heere to bee vsed. If sicknes be happened vnto thee, to acknowledge it to be the visitation of God, and patiently to beare it for his sake. Also to remember him to be the God of all sauing health, that bringeth to the graue, and bringeth backe againe; and to pray vnto him that hath wounded thee, to make thee whole; this is in that case to cast thy burden vpon God. Consider heere the example of that holy king *Hezekiah*, who was very sick, and was aduised by the Prophet *Esaïas* to looke for death: His burden by patience and hearty praier he did cast vpon God. It is written of *Esay. 38.2.* him in the 38. of *Esaie* & verse 2. *Then Hezekiah turned his face to the wall, and prayed to the Lord, and said, I beseech thee Lord, remember now how I haue walked before thee*

intrueth, and with a perfect heart, and haue
done that which is good in thy sight : and He-
zekiah wept sore. Thus did Hezekiah, bur-
dened with sicknesse, ease himselfe by prai-
er, so casting his burden vpon God, and so
ought all men to doe, patiently attending
the good pleasure of God, either to restore
to health, or take away by death, with the
milde and constant resolution of *David*, ^{2.Sam. 15.}
that said in the second booke of *Samuel*, ^{26.}
the 15. chapter, and 26. verse, *beholde heere
am I, let the Lord doe to me as seemeth good
in his eies.* He that faileth in these offices of
patience and praiere, faileth to cast his bur-
den vpon God, and can obtaine no cer-
taine ease: as we may see in the example of
Asa, another King of *Iudab*, in the second
book of *Chronicles* the 16. chapter, and 12.
verse. *Asa in the nine and thirtieth yeare of
his raigne was diseased in his feete, and his
disease was extreame. Yet hee sought not the
Lord in his disease, but to the Phisitians.* Hee
cast his burden vpon weake shoulders, that
were not able to ease him of it, and hee pe-
rished vnder the waight of it, mistaking
the right helper.

And if it be any other calamity of what-
soeuer kinde fallen vpon vs (and diuers

Iob. 2. 10.

they are that may fall vpon vs as for example, *Ioseph* was sold vnto strangers, and imprisoned in *Egypt*. The men of *Ziklag* were spoiled of al that they had in their absence with *Dauid*. *Abiathar* of the house of *Eli* was cast out by *Salomon* from being Priest vnto the Lord. Warre and famine, and the anger of Princes breed many calamities) the onely sure way of casting our burden vpon God, is to acknowledge the worke of God in our calamitie, patiently to beare what hee laieth vpon vs, and hartely to pray vnto him for succour. That we ought to acknowledge Gods worke in our calamitie, and patiently to beare his pleasure, *Iob* doth teach vs, saying in his second Chapter, and tenth verie : *Shall we receiue good at the hand of God, and not receiue euill ?* Surely wee doe neuer deserue any good at the hand of God ; and continually deserue euill ; what reason then haue we to desire euer to receiue good that we neuer deserue ; & neuer to receiue euill that we euer deserue ? Patience therefore in bearing the calamity that God laieth vpon vs, doth wel become the sonnes of men. And that in our calamity wee ought to pray vnto God, if we would haue him

him to ease vs of our burden, is so cleare that we neede no prooffe for it. What man is he, religious or prophane, beleeuers or vnbeleeuers, that doth not in his calamity remember God, looke vp to heauen, and pray to God? The Mariners in the ship whereinto *Jonas* was entered when hee fled from God, when the storme vpon the Sea was sore, and the tempest proued a calamity vnto them, so that they were faine to cast the wares out of the ship into the sea to lighten the ship for safety of their liues, without instruction they could then according to their knowledge of God, fall to deuout praier. For so it is written in the first Chapter of *Jonas*, and fift verse : *The* Jonas 1. 5.
Mariners were afraid, and cried euery man vnto his God. Though it bee not generall with all men being in calamity and misery to beare it patiently, yet it is general with all men in calamitie & misery to pray for ease : so that a religious man being burdened with any calamitie, needeth not so much to be taught that it is fit for him to pray, as he needeth to be comforted, by being put in hope, that God will in due time answer his praier ; as surely he will, if he be called vpon in the name of his beloued sonne.

For so hath the Lord Iesus assured vs, say-
 ing vnto vs, as it is in the sixteenth Chap-
 ter of *Iohn*, and 22. verse: *Verily, verily I*
 10h. 16. 23. *say vnto you, what soeuer ye shall aske the Fa-*
ther in my name, he will giue it you. Let him
 pray therefore to God the father, in the
 name of the Lord Iesus, and patiently at-
 tend the Lords leasure. This is when any
 calamity is fallen vpon any, to cast his bur-
 den vpon the Lord for his ease.

If it be not thine owne sicknesse & thine
 own calamitie, but the sicknes or calamity
 of some other for whom thou art grieved:
 as of thy husband or wife, of thy parents or
 children, of thy master or seruant, or of some
 neighbor neere thee, or of some friend so-
 iourning with thee, or elsewhere (with com-
 mendation of thy compassiō that ought in-
 deed to stretch it selfe vnto all these & fur-
 ther also) this is in that case to cast thy burde
 vpon God, first to minister what helpe &
 comfort thou art able vnto them, that they
 recouering the sooner out of their sicknesse
 or calamity, thy heart may the sooner be
 freed of that griefe that thou hast taken for
 them, & in this ministring vnto them, thou
 seruest the Lord, & becomest the meanes
 and instrument of his mercy to the afflicted.

There.

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Therefore it is said of the woman of Shunem
*Elisha*es good hostesse in the second booke
of Kings. 4. chapter and 20. verse. that her
sick sonne *sate on her knees untill noone.* 2. Kings. 4.
20.
That is, shee was grieued for his sickness,
and with a most willing hart gaue him the
best helpe and comfort shee could. Hence
grow all those workes of mercie that the
Lord Iesus saith hee will remember and
reward when hee commeth in his glorie.
Hence come the feeding of the hungry, re-
freshing the thirsty, the cloathing of the na-
ked, the intertaining of the stranger, the vi-
siting of the sicke, and relieuing men in
bonds. Hence grow all these workes of
mercies, namely that men of tender hearts,
which beare bowels of compassion in their
bodies, are grieued to behold the wants, the
miseries and calamities of others, and doe
ease their owne harts by vsing all meanes
to ease the others calamity: so casting in a
most sweet manner the burden of their
owne griefe vpon God, who will certainly
comfort them that labour to comfort his
afflicted ones. Vnto this rule pertain all
the precepts of ministring to the necessitie
of the saints.

But because while thou art thus casting
the

the burden of thy griefe vpon God, by v-
sing all good meanes to releue them for
whom thou art grieved, because (I say)
they are not presently freed from their ca-
lamitie, nor thou from all thy sorrow con-
ceiued for their sakes. Therefore vnto this
diligence of helping and succouring the
miserable (if thou wilt soundly and fully
cast thy burden vpon God) patience must
be added, and praier: patience, to beare
quietly their sicknesse and calamity whom
thou louest, for the Lords sake that hath
appointed it so, glorifying him in all his
workes: and praier, to intreat the God of
mercy, to remember (in his mercy) those
thy miserable friends, and to raise them vp
whom he hath cast downe. Heere remem-
ber *Dauid*, praying for his sicke childe;
Daniel, praying for the returne of the Cap-
tinitie: the Centurion praying for his sicke
seruant, and the Church praying for *Pe-
ter* imprisoned. I will conclude this aduice
with a saying of *Paul* in his Epistle to the
Philippians, the fourth chapter, and fifth
verse, where he maketh patience and prai-
er the meanes in all troubles of casting the
burden vpon God, saying, *Let your patient*

Phil. 4.5. minde be knowne to all men; the Lord is at hand

and : be nothing carefull, but in all things
let your requests be shewed vnto God, in prayer
and supplication, and giuing of thanks. Thus
much for the second particular branch of
Burdens.

The third branch is of troubles more re-
mote, hauing a beginning further off, when
those by whom thou art wronged, are not
of thy familie, neither of thy kindred, neere
acquaintance, nor neighbours ; but stran-
gers of another familie, kindred, or habita-
tion : yet hauing so much knowledge of
thee, and acquaintance with thee, as to
make thee the marke of their malice, and
the object for their enuy, and euill hearts to
worke vpon ; and these for whom thou art
grieved, are not of the same house, stocke,
village or countrey with thee : yet because
they are men, and haue felowship with
thee in common nature, or because they
are Christians, and haue felowship with
thee in the same common religion, thy
heart is grieved by way of compassion to
heare of the calamities that are happened
vnto them. And these remote troubles may
happen to him that hath peace in his owne
house, liueth quietly with his neighbours,
and louingly with his friends, and hath
comfort

Troubles
more re-
mote,
while by
some thou
art wrong-
ed, for o-
thers thou
art gre-
eued.

comfort and ioy in their health and prosperitie.

Remote
troublers
by whom
thou art
wronged.

Let vs first consider of the remote troubles that grow vnto thee from them by whom thou art vexed. Of these, some bend their malice against thine estate, & by cunning and fraud in bargaining; by violence & power in oppressing; by robbery in the high way, and by pilfering in thine house, and by aduantages offered to their covetous and merciles hearts seeke to enrich themselves by thy spoile, or at the least to weaken and ouerthrow thine estate, and to scatter thy riches as a spoile.

Some bend their malice against thy good name, and by railing and open exclamations to thy face, after the manner of *Shimei*; and by flandering and close tales behinde thy backe, after the manner of *Doeg*; by misconstruing and misreporting thy iust doings, and by imputing vnto thee those bad deeds that thou neuer haddest thy hand in, seeke to blemish thy reputation in all places, and to bring thee into disgrace.

Some bend their malice against thy life, and either vowe, and attempt themselves to kill thee, as *Ioab* did *Abner*; or hire

and set on others to murder thee, as *Ab-
Solom* set on his seruants to murder *Amnon* :
or accuse thee to men of more furie and vi-
olence then themselues, betraying thee
into their hands to be sacrificed to their
wrath : or stir vp and arme by false accu-
sations the Magistrate against thee, that
vnder shew of iustice thou maiest be vn-
iustly ouerthrowen. Let vs see how this
burden is to be cast vpon God.

The rules giuen for Domesticke troubles
are also very fitting for these. First there-
fore arme thy selfe with patience, and qui-
etly suffer till God send ease : and for the
confirming of thy patience, consider that
the hearts of all men, being in the hand
of God, these should neuer haue had will
to haue offered thee wrong, if God for
some holy cause had not stirred them vp,
as he is said to haue stirred vp troublers to
Salomon, when *Salomon* committed Idola-
trie. In the first of *Kings*, the eleuenth
Chapter, and fourteenth verse. *Then the
Lord stirred up an aduersarie vnto Salomon,
euen Hadad the Edomite &c.* And there-
fore though thou grudge to beare at the
hands of men, yet beare with patience and
humility the good pleasure of God, that
know-

To cast
remote
troubles
vpon God
by pati-
ence.

1. Kin. 11.
14.

knoweth when and how to make thee
 mends. *David* with this consideration con-
 firmeth himselfe in his patience, saying
 the 39. Psalm, and 9. verse: *I should ha-*
beeene dumme, and not haue opened my mou-
th because thou didst it. *Jerome* reades it *Ob-*
mutesci, et non aperiam os meum. I haue kepte
 silence, and I will keepe silence. *Tremellius*
 reades it *Obmutescio et non aperio os meum.*
 I am dum, I open not my mouth. Either he
 should haue done it, or he had done it or pre-
 sently did it, or was resolved heerafter to do
 it, or altogether for time past, present, and
 to come, he held himselfe bound (as by way
 of duty) in his trouble to be dum nor from
 praier vnto God, but from murmuring
 plaining, raging, & all words of impatiencie
 vpon this reason *because thou didst it*
 because he knew it to be the hand of God.

By praier.

And vnto patience adde praier: for
 though it becommeth a godly man in his
 trouble to shut his mouth against all words
 of murmuring, yet it becommeth him
 to shut his mouth in the time of trouble
 against words of humble praier; for by
 silence from murmuring, it is manifest, that
 God is feared, and his pleasure approoued
 but by silence from praier it is manifest that

God

God is neglected, and his helpe is con-
temned. In these troubles therefore, and
in all troubles, it is a principall point
(by humble and hartly praier) of casting
our burden vpon God. And the same
consideration of Gods worke in stirring vp
the aduersary, that serueth to shut our
mouths against words of murmuring, ser-
ueth as strongly to open our mouthes for all
words of humble praier. That childe that
bearing the fathers displeasure, & in the fa-
thers displeasure suffering want of some
wonted ease, doth refuse to make suite vn-
to his father for the withdrawing of his dis-
pleasure, & the restoring of wonted liberty,
that childe plainly appeareth to beare too
big a hart against his father: & a wise father
(not willing to be contemned of his childe)
will not restore his child to his wonted li-
bertie, tiil he humble himselfe, and intreate
his fathers fauour: Euen so that christian
man that hath displeased God (and who
hath not iustly deserued his displeasure?) &
feeleth vpon him the hand of his displeased
God in the troubles that remote enemies,
stirred vp of God, doe put him vnto,
and doth not humble himselfe, and seeke
by praier the fauour of God, and ease of
his

- his trouble, that man sheweth a heart ouer
 stout against his God, and God will not
 send release vntill he pray for release. He
 was euer the refuge of the people of *Isra-
 el*, when their enemies oppressed them, to
 craue the helpe of God by praier. He that
 readeth the history of the booke of *Iudges*
 shall finde it so. In the third Chapter and
 ninth verse, *When the children of Israel cried
 vnto the Lord, hee stirred them vp a Sani-
 our &c.* This was when *Cushan Rishathaim*
 King of *Aram* had oppressed them eight
 yeere. In the same Chapter, the fifteenth
 verse, the same words: *When the children
 of Israel cried vnto the Lord, he stirred them
 vp a Saniour &c.* This was when *Eglon*
 King of *Moab* had oppressed them eight
 teen years: in the fourth Chapter, & thirde
 verse: *Then the children of Israel cried vnto
 the Lord.* This was when *Iabin* King of
Canaan, whose chiefe captaine was *Sisera*
 had vexed them twentie yeeres: in the
 sixt Chapter, and sixt verse: *Therefore the
 children of Israell cried vnto the Lord.* This
 was when the *Midianites*, the *Amalechites*
 and others dwelling cast from them, had
 vexed them seuen yeers. And this was euer
 their course and manner of casting their

burden

burden vpon God, to call vpon him in the
time of their trouble. So vnto thy patient
suffering it will be fit for thee to ioine fer-
uent prayer. These are the generall rules
never failing.

Then consider whence the occasion
stewes: and if thou findest thy troublers pro-
voked by any private error of thine, seeke
to satisfie them whom thou didst wronge,
and be not of the stomack of them that will
maintaine their owne doings be they neuer
so iniurious, and confesse thy fault, make
reasonable amendes, seeke reconciliation,
and by all meanes assure vnto them thy re-
solution to abstaine from offering like
wrongs any more. *Shemei*, though none of
the honestest nor wisest men, yet when hee
considered that his wrong done to *Dauid*,
might breed him that enmity, that might
become a burden heauie and dangerous to
his peace and life; for his ease and safety,
his wit serued him to confesse his fault, to
seeke peace submissiuely, and to offer better
seruice for the time to come. When *Da-
uid*, after the overthrow of *Absolom*,
came backe ouer *Jordan* to returne to
Ierusalem, *Shemei* came with hast to meet
Dauid at the riuers side, and in the second

If fault be
in thy selfe.

2. Sam. 19.
18.

booke of Samuel, the nineteenth Chapter, and eighteenth verse: *Hee fell before the King, when hee was come ouer Iordan; and said vnto the King, let not my Lord impute wickednesse vnto me, nor remember the thing that thy seruient did wickedly, when my Lord the King departed out of Ierusalem, that the King should take it to his heart: for thy seruant doth know that I haue done amiss. Therefore, behold, I am the first this day of all the house of Ioseph that am come to go downe to meet my King the Lord.* And this submission of his, confessing his fault, and crauing pardon, preuailed with David; so that he did not let his wrath fall as a heauie burden vpon the necke of Shemei though there were some men present that did much prouoke David to reuenge.

If thou be
faultlesse.

But if thou be free, hauing giuen no occasion, and onely sufferest wrong, the fault being wholly in thine enemy: I tell thee, this very testimony of thy conscience is a great easing of thy burden, if thou suffer not for thy sinne, but for their malice. So did the Lord Iesus suffer among the Priests and Pharises. The greater halfe of the burden is by this meanes turned off, when peace of conscience abideth with thee.

Ocher

Other griefes and wrongs may be the better incured. *Salomon* saith in the fifteenth Chapter of the *Proverbs*, and fifteenth verse. *A good conscience is a continuall feast.* Pro. 15. 15.

This is no small pleasure to a good man, that hath beene vrged and vexed with vnkindnesse abroad, that when hee commeth home, he entereth into his closer, and examineth his heart, and findeth that he is in no fault: It is a feast to him, he sitteth down boldly and cherefully by the mercysseate of God, and despiseith with a godly scorne; both the wrong done, and the wrong-doer; laying in his heart, by the mercy of God, this wrong shall turne to my good, and this wrong-doer shall not preuaile against me; and with great confidence of heart he powreth out his desires before God. *Saint Peter* hath a saying that agreeth well with this point that wee haue now in hand, In his first Epistle, the fourth Chapter, and fifteenth verse. *Let* 1. Pet. 4. 15.

none of you suffer as a murderer, or as a theefe, or as a busie body in other mens matters: but if any man suffer as a Christian, let him not be ashamed, but let him glorifie God in this behalfe. Heere is right thy case: hauing examined thine heart, thou findest that

H 2

thou

thou art no murderer nor theefe, nor euill Doer, nor busie body in the causes pretended by thine enemy as reasons of his violence against thee: but thou findest that thou sufferest as a Christian; that is, thou sufferest without thy desert. Therefore thou hast cause to glorifie God: thou hast no cause to bee ashamed. This innocency of thine maketh thy burden much lighter.

And if God haue purposed to shorten thy trouble by conuersion of thy enemy, though thou haue not such opportunity to helpe with holesome counsell a remote enemy, as thou hast to help a domestical, yet as opportunity is offered, remember and practise that precept of the Lord Iesus in *Mat. 18. 15*

Mat. 18. 15 *goe & tell him his fault between thee & him alone.* And otherwise let it bee the wishe of thine heart: & pray to God for it, that God will be pleased to giue him a better heart.

Some haue obserued, that *Steuens* prairie helped forward the conuersion of *Saul*, beeing one of these remote troublers to him, and a very furious one. When *Stephen*, that blessed Martyr of Iesus Christ, was put to death, *Saul* was a busie man against him. In the 7. of the Actes & 58. verse, *the witnesses* (to whom it belonged to throw the

In short
trouble by
conuer-
sion of thine
enemy.

first stone at the condemned person) laied
 downe their clothes at a young mans feet whose *Acts. 7. 58.*
 name was Saul: and in the eight chapter &
 first verse, Saul consented to his death: and *Acts. 8. 1.*
 otherwise made hauock of the Church, and
 breathed out threatnings and slaughter a-
 gainst the disciples of the Lord: It pleased
 the Lord Iesus in his wonderfull mercie to
 meete this persecuter in the heate of his fu-
 ry, & to the city Damascus, & to make
 him a Disciple as we read in *Acts. 9.* And
 the effect of that conuersion was peace to the
 Church, that was oppressed afore with a
 burde of troubles, by that troubler as is plain- *Act. 9. 31.*
 ly recorded in *Act. 9. 31.* verse. Then had the
 Churches rest through all Iudaea, & Galilee, &
 Samaria, & were edified, & walked in the feare
 of the Lord, & were multiplied by the comfort
 of the holy ghost: And this conuersion of Saul,
 with the Churches peace growing therby,
 some haue ascribed vnto Stephens praier, as
 an intermediate cause, who in *Acts 7. 60,*
 While they stoned him kneeled downe and *Act. 7. 60.*
 said with a loud voice, Lord laie not this
 sinne to their charge. Of which praier of Ste-
 phens, Austin in his fourth Sermon De sanc- *Austin. 4.*
 tis, hath this saying: Si Sophamus non sic oras- *ser. De*
 sanctis.
 ter, ecclesia Paulum non haberes: sed ideo de

terra erectus est Paulus, quia in terra incli-
natus exanditus est Stephanus: that is, if Ste-
uen had not thus praied, the Church should
haue wanted Paul; but therefore was Paul (be-
ing fallen from his horse) lifted up from the
earth, because when Steuen with bowed knees
was fallen to the ground, hee was heard in his
prayer. Therefore though thou hast not op-
portunity to admonish thy remote aduersa-
ry, yet pray vnto God for his conuersion.
Thou knowest not whether God will heare
thy praier, & shorten thy trouble by cha-
nging the minde of thy troubler.

By remoue
by death.

If it be to be wrought by a remoue, & the
 remoue be to be made by death, therein thou
 hast nothing to do before hand, but to main-
 taine that resolution that alwaies ought to
 be in all Christians, namely to yeeld to the
 wil of God, & to approue his work, alwaies
 in killing as in giuing life; & alwell in our
 selues as in others. And if it please God to
 take awaie thine enemy, then is it thy part
 to praise his name, that suffereth thy peace
 to outliue thine enemies furie; but neither
 worke it, nor desire it; much lesse offer
 violence to thy selfe: that may free thee from
 short troubles, but it will surely plunge
 thee into eternall troubles.

If God haue appointed to shorten thy trouble, by remoouing either thy troubler from thee, or thee from thy troubler by distance of place; that you may bee yet farther asunder, & one out of the reach of another, as opportunity is offered, wisdom will aduise thee what to doe. For the departure of an enemy, a wise man saide, a Themistocles. bridge of Gold should bee made to further his speedy passage, rather then to stay him with any impediment. And it is at thy liberty, flying from the sword's point of persecution and malice, to remoue from one City to another.

And if God be pleased to maintaine against thee the enemy that he hath stirred vp, thy cheefe caring of thy burden vpon God, is by patience to possesse thy soule, bearing quietly what thou canst not be eased of: and by hearty prayer to sollicite the maiesty of the most high God, to free thee from thine enemy, when it pleaseth him: & in the meane time to giue thee wisdom to suffer as thou oughtest, to his pleasure. Thus much how to ease the burden of remote troubles vpon God when thy trouble groweth, from the malice of remote enemies wronging thee.

H 4

Some-

Remote
troublers
for whom
thou art
grieved.

Fewe thus
troubled.

Sometimes thou art not hurt by remote enemies, but rather art grieved for remote friends or strangers, for whose calamity thou art affected with heaviness. Sometimes in regard of common humane nature, because they are men as thou art, and it grieveth thee that any of thine owne kind should suffer such calamity. Sometimes in regard of common holy religion, because they worshipping the same God, and believe in the same salvation, that thou doest, and it grieveth thee that any of thy faith and religion, and any true worshipper of thy God should endure such misery, persecution or bondage. For direction to cast this burden upon God, there needeth no long discourse, because I feare there are not many that doe any such burden of sorrow for others miserable; or upon whome it lieth heavy by reason of any great sorrow, or upon whome it lieth long if it be heavy. Salomon saith, miseth ye not no mourner for the calamity of other men, when they are at bale and sorrow. The husband in Barsaans Court, never regarded, nor was moved with Josephs imprisonment, when hee had recovered his owne place: and those wounds neuer encreased.

deeper in our hearts, which we oftly see or
 heare in others, and seele not in our selues.
 And the teares that fall for other mens
 miseries quickly dyle vp. If *Amos* liued in
 this selfe-delighting & neighbourcon-tem-
 ning age, wanton and excessive one waie,
 but wanting and pitilesse another waie, hee
 would surely crye out againe, as before hee
 did in his sixt chapter and sixt verse. *They*
drinke wine in bowles, and appoint themselues
with the obsequious ornaments, but no man is forie
far the affliction of Iosaph. That is, euery
 man cherishesth himselfe delicately, but no
 man regardeth how other men fare.

Amos. 6. 6.

But because God hath alwaies his, A
 mercifull father, mercifull children: because
 some there are of tender hearts, that mourn
 with them. *Dauid* burn, and haue put on, as
 the Apostle exhorteth in his Epistle to the
Galassians 3. Chapter, and 12. verse, *tender*
mercy and kindness to satisfie them; Upraiſe
 them to call to remembrance the three
 rules giuen before in the case of like griefe
 for friends more nere. First, so farre as di-
 stance of place betweene thee and them,
 the small acquaintance thou hast with
 them, and thy weak means will suffer, af-
 foord them thy best helpe. *Egipt* supplied
 foode

How to
cast thy
burden vp
on God.

Col. 3. 12.

foode to *Canaan* when famine was sore amongst them. The King of *Moab* gaue entertainment to *Dauids* father & the whole household when *Sauls* displeasure was heauy to them in *Israell*. *Dauid* had *Zicklag* giuen him to dwell in when he could not be safe in *Iuda*. Mercy by hospitality succereth many strangers, that by famine, war, and other calamities cannot remaine in safety at home. If thou bee grieued for the calamity of them that dwell farre off, afford thy best help: thou shalt make lesse thy sorrow for their calamity, while thou makest lesse their calamity by thy mercy. Therefore did the brethren among the beleeuing Gentiles make collections to send to the poore saints at *Ierusalem*. Secondly vse patience in this case: and till God put an end vnto their miseries, glorifie thou God in his iudgements, that so exerciseth, trieth, humbleth, correcteth, and punisheth. Lastly pray vnto God for them, that in his iudgements he wil be pleased to remember mercy; and to spare the sheepe of his owne pasture, if they be true worshippers: or at least that hee will spare the worke of his owne hands, whatsoeuer they bee. In these three things, in helping mercifully, in bearing

ring

bearing patiently, and in praying feruently, consisteth the right manner of casting our burden of greefe & sorrow, for other mens calamities, vpon God. And so haue we considered of the burden of remote troubles, which hath great affinity with the burden of more nigh and domesticall troubles.

The fourth branch of our burdens, is the burden of difficulties that follow the duties of our Callings. The Callings themselves, whether superior or inferior, in the priuate house, in the ample Citie, or in the house of God; they are the ordinances of God, as *Paul* saith of the Magistrate, in his Epistle to the *Romans*, the thirteenth Chapter & first vers. *The powers that be, are ordained of God:* And as might be shewed for all other from the highest to the lowest. Therefore they are honorable: and in them wee serue the Lord as so many officers in his house. And the offices that we are tied to performe by the nature and condition of our callings, they are inioyned vnto vs, to every calling distinctly by God in his word, what the Magistrate, the Judge, the Minister, the husband, wife, father, childe, master and seruant must doe. And therefore those offices are holy; the ends of them

Difficulties in the duties of our callings.

Rom. 31.1

are

are the glory of God; the peace of the world, the edification of the Church. And therefore it is honorable to vs to be imployed in them: for in that imployment we serue God (whose seruice is perfect freedom) while others, neglecting the duties of their callings, serue their owne lusts, the world, and the deuill to their dishonour. Yet those offices so holy, and so honourable, By reason of certaine difficulties that accompany them and follow them, doe become heauily burdens vnto vs.

How they grow difficult by insufficiencie.

Sometime wee are insufficient for those offices: and that happeneth either by our owne fault, or by some fault of others. By our owne faulte in our entrance, ambitiously or conceitously thrusting into callings that we were neuer fit for: or after our entrance, through sloth and idlenesse we loose our gifts, and so become insufficient; as the instrument growen rattle for lacke of vse. By the fault of others, when they which had power to call and admit vnto any place, and perhaps power to impose, hauing a good opinion of thy gifts, haue singled thee forth somewhat too soone, being willing rather to waite for a fuller growth of thy gifts, then to loose a man of so great hope. In these

these cases of our insufficiency, the duties of our callings are full of difficulties.

Sometime we are sufficient for the seruice that our places bind vs vnto, and wee vse faithfull diligence, but some froward men oppose against vs, as *Elimas* the sorcerer withstoode the preaching of *Paul*. By meanes of which opposition, and crosse working of those men, it commeth to passe, that either thou canst not bring to prosperous issue the good things thou labourst in; or thou effectest them with much more labour. This difficultie proueth a heauy burden.

By opposi-
tion.

Sometime thou art sufficient, and art diligent, and hast effected things laudable to thy minde: But then enuious men misconstrue, mistake wittingly, and misreport thy doings: as the Scribes and Pharisees mistooke and misreported the holy and most absolute works of the Lord Iesus. And then in steede of loue and commendation which thou didst looke for, thou art blamed: and in steede of reward and encouragement which thou didst deserue, thou art in danger to be punished: this proueth a great burden. In all these cases, you see, how heauy burdens grow from honorable and

By miscon-
struction.

and honest callings, besides the continual care that euery good man hath. Let vs see how we may cast these burdens vpon God to be eased.

How to
cast them
vpon God
if insuffi-
cient by
thy fault.

If thou be insufficient through thine own fault, ambitiously or couetously intruding into thy calling, that thou wast not trained vp vnto, and such are many men dispersed in the Country, that haue plenty of wealth and penury of wisdom, that for their worship make meanes to be in the commission of the peace, hauing no knowledge of the lawes of the kingdome (more then euery common man) to helpe to compound the controuersies of the people. And such are yong gentlemen, brought vp in idle pleasures, that being yonger brethren, for their better maintenance, make suite to haue the leading and charge of companies for the war, and would be Captaines the first day, and neuer were good souldiers: they know how to behaue themselues among friends, but know not how to proceede against enemies. And such are many ignorant and slothfull men, that seeke to bee admitted into the Ministry, and to get a good benefice, that they may liue eaily, and eate the milke of the flock, hauing no ability to feed

the

the flock : these men when they are called
and vrged to the seruices of their places,
then begins their burden to waie heauie,
and their insufficiency makes them subiect
to danger and disgrace : how shall these
men cast their burden vpon God?

If thou bee not very far from sufficien-
cie, but that counsell from others, thine
owne study and trauell, the viewe of other
mens doings, some practise made by thy
selfe, and other like good meanes blessed
of God (whose helpe thou must pray for)
may bring thee vnto some reasonable dex-
terity in time: vse and apply al these means
and let praier be ioined with euery other
meanes : and remember what thou hast
vndertaken, and thou canst not without
danger neglect the Lords worke. The
Twelue when they were first admitted of
the Lord Iesus, were not so fit for their pla-
ces as afterward they were. I speake not
these things to imbolden any man to thrust
into a calling without his preparation; but
onely to aduise for the best, those that are
already entred, themselues being yet alto-
gether vnready. Let him vse these meanes,
and make triall of Gods mercy. It hath fal-
len out that men very raw at their first en-

Not farre
from in-
sufficien-
cie.

tring

tring by diligence haue become exceeding fit, while others of good parts, at their first entering, by negligence and idleness, haue lost their gifts.

Too farre
from suffi-
ciency.

But if thou be farre from sufficiency, so that after thy entrance, all thy diligence assisted with praier vnto God, cannot im-
able thee, in some mediocritie at the least, to doe thy duty, then know that God hath not called thee to that place. Then the on-
lie waie of casting thy burden vpon God, is, in the feare of God to giue ouer that call-
ing, to resigne that place, and no longer, either for honors sake or wealths, to stand
a blanke, a cipher, a blot, and an impediment either in common wealth or church,
and to be an offence in the eie both of God, and all good men: and to seeke to get a li-
uing by honest labour in some calling that thou hast been better fitted vnto. As *Zachary* reporteth of some idle Prophets in
their repentance, in his 13. Chapter, and verse. *That he should no more weare a rough garment* (that is, the robe of the profession that he was vnfit for) *and he should say I am no Prophet, I am an husband man, for man taught me to bee an herdman from my youth.* That is, I was neuer brought vp, and fitted
for

Zach. 13.5

for such seruices, as I foolishly did thrust my selfe into, and therefore I will leaue them vnto more sufficient men. But I was brought vp to get my liuing by another trade, and thereunto I will betake my selfe, that I may eat my bread with Gods blessing. This is to cast thy burden vpon God.

If thy ambition and couetousnesse did not make thee intrude, but men had good opinion of thy sufficiēcy, as *Pharaoh* had of *Iosephs* wisdom; & thou hast vsed no cunning to draw them to haue such opinion of thee; but they simply, out of their owne obseruation iudged well of thee, & imposed a charge vpon thee, not beeing yet so ripe in iudgement & otherwise, as thou wouldst be and badst need to bee, in this case, there is a good calling of God, to giue thee hope of his further help, though as yet thou be but as *Dauid* was, the yongest among many brethren: and the testimony of thine own conscience, cleering thee from intrusiō, is some ease of thy burden. Plead thy honest calling, plead thy cleere conscience before God, & craue his fauor: & if they that did chuse thee wil not discharge thee, praie to God for increase of strength, & craue the help of their prayers that laied the burden vpon thee, &

By the
fault of o-
ther men,

Psalm. 8. 2.

bend thy selfe with good hope vnto thy busines, It is written in the 8. Psalm, & second verse, *that out of the mouthes of babes and sucklings God ordeineth strength.* Hope well therefore (in thy diligent indeuour) of the assistance of God, and remember what the Lord Iesus answered to *Paul*, in the second Epistle to the *Corinthians*, 12.

2. Cor. 12. 9.

Chapter and 9. verse. *My grace is sufficient for thee, my power is made perfect through weaknesse.* And what the Apostle saith of himselfe, assisted with this sufficient grace of Iesus Christ, in the Epistle to the *Philip-*

Phil. 4. 13.

pians, 4. Chapter, and 13. verse. *I am able to doe all things through the helpe of Christ that strengtheneth mee.* And make vse of these testimonies, studying, striving, praying and vsing all meanes and helps for increase of sufficiency: and take that spoken to thee that *Paul* speakes to *Timothie* in his first Epistle, the 4. Chapter. and 15. verse: *These thinges exercise, and giue thyselfe vnto them, that it may bee seene how thou profitest among all men.* This is in this case to cast thy burden vpon God.

1 Tim. 4. 15.

Difficultie
by opposi-
tion.

If thy sufficiency bee good, and thy diligence answerable, so that thy conscience witnesseth that thy labour in the Lords

vine.

vineyard is faithfull labour: but the effect
 answereth not, because there are that op-
 pose their vttermost power against thy
 labours, to crosse the successe of them: and
 there is scarce any one good worke that a
 man of publike calling can take in hand,
 but the Diuell hath one instrument or other
 to crosse the attempt, and hinder the suc-
 cesse: so did the forcerers of *Egipt* withstand
 the message of *Moses* and *Aaron* comming
 vnto *Pharao* in the name of the Lord: so did
Rehum, and *Shimsbai*, with their compani-
 ons, with *Tasnai*, and *Sanballat*, & *Tobiah*,
 withstand to their vttermost power and
 cunning, the worke of the *Iewes*, in building
 the Temple & the walls of *Ierusalem*, after
 their returne from captiuitie. When *Eliab*
 had slaine the Priests of *Baal*, and sought to
 bring backe *Israel* to the worship of the
 Lord, *Iesabell* opposed her selfe and made
 the Prophet to flie for his life. And while the
 Apostles preached the Gospell of Christ to
 the *Gentiles*, the vnbeleeuing *Iewes* stir-
 ring vp the *Gentiles*, withstood them in all
 places; as the Apostle chargeth them writ-
 ting to the *Thessalonians*, in his first Epistle
 a. Chapter, and 15. verse. *They haue persecu-*
ted vs, and God they please not, and are con-

1. Thes. 3.
 15.

trary to all men, and forbid vs to preach vnto the Gentiles, that they might be saved. This falleth out many times in this world through Satans enuie: how shall men thus discouraged cast their burden vpon God?

To cast
thy bur-
den vpon
God.

First when thou seeest their malice and opposition, be not driuen from thy patience & peaceable minde, lest thou also shouldst either say or doe amisse in thy vnquiet passion. Secondly, vnto this patience, ioyne prayer vnto God: and in thy prayer craue these things of God. First that God will oppose his helpe against their opposition, and hinder their hindering attempts, as the Pro-

Psal. 140. 8. *pheth doth. Psal. 140. 8. saying Let not the wicked haue his desire O Lord performe not his wicked thoughts.* Secondly craue the assistance of Gods hand vpon thy labour and good endeouour to helpe thee against thy opposites: as the Prophet doth in .Psal.

Psal. 108. 12. *108. 12. saying, Giue vs help against trouble, for vain is the helpe of man. Through God we shall doe valiantly.* Lastly that hee will take thy good enterprise into his hand, and vse thee as his instrument to effect so good a worke by. As also the Prophet doth

Psal. 90. 17 in Psal 90. 17. *Let the beauty of the Lord our God be vpon vs, & direct the work of our hand vpon*

upon vs, *enē direct the work of our hands.* Surely in this case this is to cast our burden vpon God: if withal whē we see the end to fall out cōtrary to our godly purpose, we glorify God therein, supposing, that as God would not let *David* build his temple, but reserued it to be performed after ward by *Salomon*: so God for some secret cause wil not haue that good work finished by thee, but reserueth it for some other time & some other persō.

Lastly if thy sufficiency be good, & thy diligence answerable to thy sufficiency, & the worke through Gods help, be answerable to thy diligence, but the malice of men misconstrue thy work & misreport it, & so bring thee into danger & trouble, as *Amaziah* the wicked priest of *Bethel* misreported the godly seruice of the Prophet *Amos*, and accused him to the King, saying *Amos hath conspired against thee, in the midst of the house of Israel. The Land is not able to bear al his words,* so seeking to betray his life into the hands of cruelty vnder shew of iustice.

Difficult
by miscon-
struing.

Then the casting of our burden vpon God is: First in his name to protest our innocency, and that we haue done our duty with an honest hart as God commanded vs: So did *Amos* in the same 7. cha. & 15. v. saying, *The*

To cast his
burden vp-
vpon
God.
Amo. 7-15

118 *The strong Helper.*

Lord tooke mee as I followed the flocke and
said vnto me, Go prophesie to my people Israel.
So also did Ieremy. When the Priests and
false Prophets, and the multitude of the
people had laied hands vpon him in the
Temple, and went about to kill him for his
preaching, hee said vnto them in his 26
chap. and 12. ver. *The Lord hath sent me*

Ier. 26. 12. *prophesie against this house, and against this
Citie, all the things that you haue heard. And*
thine innocency being thus protested and
made knowne, then secondly turne thee
vnto God, and rest vpon him. Hee is the
true discerner of all mens doings, to whom
it is manifest, euen with what minde they
are done; and he is the Judge of all men,
of all their doings, and he will reward them
that truly serue him. Therefore taking no

discomfort at the iniustice and vnthankful-
nesse of men, pray God to iustifie thy
well doing: thou hast a promise of such
mercy, Psalme, 37. 6. *He shall bring forth
thy righteousness as the light, and thy iudg-
ment as the noone day.* And pray him to re-
member thee, and giue thee thy reward in
heauen, because on earth, good seruices are
not worthily valued: and in expectation of
that reward, comfort thy soule in this case.

This

This is to cast our burden vpon God.

The first branch of our burdens, is the Lusts of the flesh fighting against the soule. The multitude of our corruptions, and the law of sin in our members, so potent and strong, that wee cannot doe the good wee would (in doing whereof God should be serued) and the euill we would not, that we doe (by doing whereof the Diuell is serued.)

Lusts of
the flesh.

This is a grievous burden to an honest minded man, that is desirous to please God and keepe a good conscience. He considereth who made him, and desireth to glorifie his Creator. He considereth the manifold mercies of God towards him, and desireth to approue himselfe a thankfull man. He respecteth the end both of his creation and of his regeneration, and desireth to come neare vnto God, and to haue fellowship with his redeemer, and to resemble him in holinesse and righteousness: Hee seriously thinketh vpon the end of vertue, and reward of vice, the first to bee eternall life, the other to be eternall destruction: & with his whole heart and soule hee desireth and striueth to auoid euill, which hee abhorreth, and to doe good which hee loveth: And while hee striueth to goe on in

A very
griuous
burden.

Rom. 7.
23.

Rom. 7. 24.

this course, nothing hindereth him more than the root of Sinne that is deeply fastened in his owne flesh. The deuill offereth a temptation, and his false flesh yeeldeth presently vnto it. The flattering world presenteth shewes of vanitie, and the flesh greedily imbraceth them. Occasions are offered and presented vnto our eies, and our traitorous flesh suddenly apprehendeth them. And our actions fall out to bee sinfull and euill, sometime at vnwares, before wee haue leasure to consider what wee ought to doe; sometime against foresight, and against reuoluing will. For as the Apostle saith in the sequenth to the *Romanes*, & twenty three. ver. that corruption that is in our flesh, (which for the authority that it vsurpeth in vs, and for the power it exerciseth hee calleth a Law in our members: that *leadeth vs captiue vnto the Law of sinne that is in our members.* And wee are compelled in the campe of our enemies to serue against our beloued Lord. And this is no small grieffe ynto the sanctified soule. How heauie this burden is, the Apostles words doe teach vs in the forenamed place, crying out for it in the sequenth Chap. to the *Romanes* and 24.

verse

verse. *O wretched man that I am, who shall deliver mee from this bodie of death?* It was vnto him more bitter then death that sinne was of such power in his mortal bodie.

Vpon men groning vnder this burden, These compassion is to bee taken, both in regard men are of God, whom it grieued them to offend to be pitied. and dishonour: and also in regard of themselves, so intangled and indangered, not by forraine malice, but by their owne sinfulness.

First, therefore for the ease of such overcharged soules, to giue them some comfort; notwithstanding the continuance of their burden, these things are to be considered. Matter of comfort for them.

First, that where GOD hath given a heart grieued for these infirmities, he neuer imputeth to them the sinnes that they commit, their broken and grieued hearts being a pleasing sacrifice to him; according to that saying of the Prophet in the fiftie one Psalm, and seuenteenth verse, *The sacrifices of God are a contrite Spirit: a contrite and a broken heart* Psal. 51.17 *O God, thou wilt not despise.* So that God taketh more pleasure to see them sorrow, for

for their committed sin, then hee doth dislike pleasure for the sin that they commit; for to sin is common to al mankind, and we cannot chuse but doe amisse while wee liue in the flesh: But to mourne, and to be grieued for sin; to strue against it, and not to commit it but with dislike and offense taken for it, is proper onely to them that truly loue the Lord.

Secondly, though they cannot attaine vnto such perfect holinesse vpon earth as they desire, nor vnto such an absolute conquest ouer their corruptions, and such a full measure of mortification that sin shal haue no life nor power of mouing in them: yet their good will being true and vnfaigned, and their holy desire being sound and not dissembled, is before God as well accepted as if they were altogether without sinne: therefore is it that God requireth the heart, saying in the 13. of the Prouerbs, and 16. verse, *My sonne giue mee thy heart, and let thine eyes delight in my waies.* Hee that can by the mercie of God attaine vnto this, to delight in the waies of God, and to haue a sound heart within his weake bodie, hee hath attained vnto as great perfection of holinesse, as this present life is capable of;

Prou. 13.
16.

if that desire and delight of his bee ioined
with knowledge and vnderstanding, so
that he be free from their error whom the
Apostle speaketh of in the 10. Chapter to
the Romanes, the third verse, saying. *They* Rom. 10. 3.
*being ignorant of the righteousness of God,
and seeking to establish their owne righteous-
nesse, haue not submitted themselves to the
righteousnesse of God.* A single good in-
tent without knowledge, is the deuotion of
fooles; it hath no true comfort tied vnto it:
it saueth not from destruction: it leadeth
men blindfold and sleeping into hell. But
when men haue learned out of the word of
God, what he requireth, and what is their
dutie, and vnto that knowledge ioine a
true desire to doe their dutie; then vnfa-
ined desire is before God esteemed as per-
fect worke: therefore doth Paul say in the
13. to the Romanes, and 10. verse, *Loueth* Rom. 13.
the fulfilling of the Law. And in his first E- 10.
pistle to Timothie, the first Chapter and 5.
verse, *The end of the Commandment is loue* 1. Tim. 1. 5.
*out of a pure heart, and a good conscience, and
of faith vnfained.* The Law requireth no
more but loue (which will neuer bee idle)
and that obtained, the Law hath attained
his true end in vs. And to him that thus lo-
ueth

ueth, as much is due, as vnto him that perfectly fulfilleth the Commandement.

Thirdly, to him that thus in heart desireth (while he heere liueth) full, perfect and absolute holinesse, that which he desireth shall in due time be granted, with growing grace in the meane while. For when death commeth, in which he putteth off sinnefull flesh, he shall put off sinne and all corruption together with the flesh, and thenceforth he shall offend his God no more, nor be in any danger of offending him. For as it is said in the sixt Chapter to the *Romanes*, and

Rom. 6.7. 7. verse, *He that is dead, is freed from sinne.*

Both from the act of sinne, and also from all temptation to sinne. And when hee shall receiue his body againe in the resurrection, he shall receiue it, renewed and spured from that corruption that was in it before.

1. Cor. 15. For the Apostle saith in the first Epistle to the *Corinthians*, the 15. Chapter, and the

24. verse *The bodie is sowne in corruption, and is raised in incorruption.* By which incorruption hee vnderstandeth not onely an estate of strength and health, whereby it shall bee freed from that decaying that it was subiect to before; in regard whereof, we relieued it heere with daily food to re-

paire

paire the daily decaies: and also freed from sicknesse and paine that it suffered here before, in regard whereof, we tooke much physicke to ease the paine of it, and to maintaine the health of it. But he vnderstandeth rather an estate of purenesse and holinesse, whereby it shall bee freed from sinning and offending God, and shal stand and remaine for euer, purged and cleansed from all sinfulness, and in a perfect sanctification as the blessed Angels of God. And this true holinesse heere, shal there be fully consummated. These are matters of comfort to cheere his heart that is grieved with the burden of his owne corruptions, not suffering him to serue God as hee would. His defaults displeasing him shall not bee laid to his charge: His loue and true desire shall bee accepted as if his life were without all fault. And hereafter he shal be wholly freed from all corruptions. In the meane while, how may hee for his ease, cast his burden vpon God?

For the casting of this burden vpon God these are good rules, profitable, seruing to procure ease, and whereby strength against the corruptions and lusts of the flesh is obtained: First, let him bee diligent in the

How to
cast this
burden
vpon the
Lord.
By study-
ing in the
word of
God.

study

Pfal. 119.
105.

study of the word of God, which David calleth in the 119. Psalme, and 105. verse *a lanterne vnto our feet, and a light vnto our paths.* Because in the spirituall darknesse, euer shadowing our soules in this world, that of our felues we cannot see and finde out the paths of righteousnes, if a man take vnto him the word of God, like a shining light, it discouereth vnto him the way, wherein he shold walk: it teacheth him what to doe, & what to leaue vndone, & guideth him right against the seducings of his own lusts.

And such force it hath, euen in those men in whom their corruptions are most strong: as for example, in yong men in whom there is more pride of wit, and more stubbornnesse of will, then in men of other ages: in them the word of God is powerful to make them aduised, and to humble them. David asked a question in the 119. Psalme, and 9. verse,

Pfal. 119.9 saying, *Wherewithall shall a yong man redresse his way?* and he giueth answer in the next words, saying, *in taking heed thereto according to Gods word.* Such an excellent helpe against the seducing lusts of the flesh, is the word of God. So that, if a man burdened with his corruptions, doe take heed thereto, though hee were as proud witted, and

and as stubbornly wilfull, as were those
strong men the sonnes of *Iacob* that commit-
ted the outrage at *Shechem*: yet the word
of God will bring down his proud wit, and
reclaime the froward will of the very disso-
lute gallants of the world.

And this doth *Dauid*, beeing yet but a
young man, affirm out of experience in him-
selfe, saying *Psal. 119. 98.* *By thy comman-*
dements thou hast made me wiser then mine
enemy, that is, for they are euer with mee,
I am a continuall student in thy comman-
dements. *I haue more vnderstanding then*
my teachers, for thy testimonies are my medi-
cation: that is, my minde is alwaies vpon
thy testimonies. *I vnderstand more then the* *Psal. 119.*
ancient because I haue kept thy precepts: that *98.*
is, age teacheth much by obseruation and
experience; but Gods word teacheth more.
I haue refrained my feet from euery euill
waie, that I might keepe thy worde. While
a man is carefull to keepe Gods word, and
to doe after that rule, hee shall with much
ease learne to eschew euery euil way: so
that if the man that is burdened with the
law of sinne in his members, will study
in the word of God to take his direction
from thence, hee casteth his burden vpon
God, and shall finde helpe. Se-

By compa-
ny of good
men.

Secondly let him frequent the company of good men, and obserue their behauiour in whom he seeth greater power to subdue and keepe vnder disordered lusts, then in himselfe. And if the word of God giue him a rule how to keepe vnder his raging lusts, these men will giue him an example & pattern how to doe it; and a very simple workeman, when hee hath not onely rules giuen him to direct his iudgement, but a patterne also laid before him to direct his hand, will very easily with this double help learne to doe his businesse in reasonable good manner.

Phi.3.17.

And vnto this help vnder God, the Apostle doth send vs in his Epistle to the Philippians, the third chapter and 17. verse, saying, *Brethren, be followers of mee, and look on them which walke so, as you haue vs for an example.* A man meerely ignorant of the waie, following step for step a skilful guide going before him, will very safely come to the place that he desireth. So shalt thou doe in the way of godlinesse, if thou keep company with the godly, and marke their behauiour to doe thereafter.

Austin, in.
Psal. 56.

Austin hauing respect to this rule: vpon the 56. Psalm, saith thus, *Si deficiis in precepto, confortare in*

ex-

exemplo. If the precept alone suffice not, but thou failest in keeping it, strengthen thy selfe by looking to the example.

Men are very apt to be led by examples, and are easily transformed into the manners of those whom thy keepe company with: neither wil their fellowship hold long that do not conforme themselves one to anothers manners. *David* saith in the 18. Psalme, and 25. verse, *With the godlie thou wilt shew thy selfe godly, with the vpright man thou wilt shew thy selfe vpright, with the pure, thou wilt shew thy selfe pure, and with the froward, thou wilt shew thy selfe froward.* Psal. 18. 25 The Prophet speaketh this of God, and we may safely speake it of men. Among the godlie, thou must shew thy selfe godly, learning and practising their godly behauour; else they will haue small pleasure in thy company. And among the wicked thou must doe as they doe, else they will soone bee weary of thee, and flie thy fellowship. The company therefore of the godly cannot but bee a greate helpe vnto thee vnder God, to learne to subdue and keepe vnder thy vnruely lustes, if thou conuerse with them, and dailie seest before thine eies, the sober carriage of graue

K

and

and mortified men, and daily strivest to conform thy selfe to their manners: this is a good degree of casting this burden vpon God.

By shunning occasions that prouoke to sin,

Thirdly, let him shunne all occasions, that may allure & prouoke him vnto those sins, that by the corrupt lusts of his heart he findeth himselfe most subiect vnto. As for example, if his infirmity bee pronenesse to anger and wrath, let him auoid the company of contentions and froward persons that are apt to prouoke. Let him not take knowledge of euery petty wrong that is done vnto him, nor harken vnto them that will tell him this or that tale, what other men say of him, lest sodenly he bee distempered. If his infirmity bee a pronenesse to drunkennesse (as there are many that when they are at it, can keepe no measure) let him auoid the company of pot-companions, let him shun the places, and abhor the ceremonies of gear drinking: and not delight himselfe to behold the colour and sparkling of good wine. If his infirmity be a pronenesse to adultery and such vncleanenesse, let him shunne the haunt of harlots and their houses, and all wanton company, and not to cast his eie vpon deceitfull and be-

bewitching beautie : and so concerning all other sinnes that his heart delighteth in.

This rule the holie ghost giues vs in many places. Salomon saith in the sixt of the Prouerbs, and 24. verse, *Keep thee from the wicked woman, and from the flattery of the tongue of the strange woman: desire not her beauty in thy heart, neither let her take thee with her eie-lids.* Her company, her countenance, and her words, all these are enticing occasions, and all these Salomon warneth him to shun that would not be betrayed by his own frailty to commit that sinne. In the 22. of the Prouerbs, and 24. verse. hee saith. *Make no friendship with an angry man, neither goe with the furious man, lest thou learne his waies, and receiue destruction to thy soule.* Company and fellowship with the froward will make thee also froward. in the 23. of the Prouerbs, and 31. verse, hee saith, *Looke not thou upon the wine when it is red, and when it sheweth his colour in the cup, and goeth down pleasantlie, in the end thereof it will bite like a serpent, and hurt like a cockatrice.* The beautifull colour, and pleasant mouing of the wine in the cup, are prouocations to drinking: hee that would not be ouertaken, must shun these prouocati-

ons. Generally this is a very good rule for him that feareth the violence of his owne sinfull lusts, to flie all occasions alluring and prouoking vnto sinne. Hee that would not bee strangled with the hooke, let him not plaie with the bait and nibble at it: the diuell and the world deceiue by such meanes. Hee that is burdened with the lusts of his flesh, and desireth ease to his griued soule, by casting his burdē vpon God, let him shun these occasions diligētly. Hee that would not be hurt with the Lions clawes, let him not come neere vnto him.

By thinking vpon Gods iudgements and mercies.

In the fourth place, let them often thinke vpon the iudgements of God threatned against sinne, and executed vpon sinners, that yeeld and suffer themselues to bee led away by their lusts. The threatnings hee shall find euery where in Gods word; and the executions in the world. Let him also meditate vpon the mercies of God promised vnto vertue, and performed vnto the vertuous that walke in the spirit, and putting vpon them the Lord Iesus Christ, they take no care for the flesh to fulfill the lusts of it. The promises hee shal meet with euery where in Gods word; & the performances in the world, but especially in the Church,
and

and among the godly, whose companie hee was aduised before to frequent. These things obserued, will breed in him the feare of Gods power, and loue of Gods mercie: Which two will be vnto him helps of great seruice against the lusts of his owne heart, while on the one side the feare of God will make him walke in humilitie, and on the other side, the loue of God will make him to serue God with gladnesse. This is a very good way of casting this burden vpo God.

Fisly and lastly (but continually and frequently) let him pray vnto God for his grace to be giuen, continued, and increased to him. For as the flesh (that is, corruption in vs) lusteth against the spirit; so the spirit (that is, the grace of God in vs) lusteth against the flesh. So *Paul* incumbred with the messenger of satan buffetting him (by which name hee vnderstood the burden of his troublesome corruptions) praied vnto God, if it might bee, to bee freed from it. For all power to preuaile against sinne, and to get the mastery ouer corruptions, is obtained by the gift of God, and by the worke of his grace in vs. Therefore doth *David* praie to God in this manner, in the 119. Psalm, and 33. verse, *Teach mee O Lord, be waie of thy statutes, and I will keepe* 33.

By praier
for grace.

it vnto the end. Giue me vnderstanding, and I will keepe thy Law, yea I will keepe it with my whole heart: Direct me in the paths of thy commandements, for therein is my delight. Incline mine heart vnto thy testimonies and not to couetousnesse. Thus earnestly doth he contend with God by praier, to be assisted with his grace: which if hee may obtaine, hee feareth not to promise vnto God sound obedience, notwithstanding whatsoeuer corruption abiding & mouing in his flesh. And so must euery man doe, that is incumbred with his own withdrawing lusts. This course shall not bee idle. What answer God wil giue vnto such praier, we may see by the answer giuen to Pauls praier, by him offered to God vpon like occasion. For when hee had intreated God that his troublesome lusts might depart from him, he receiued this answer in the second to the *Corinthians*, the 12. Chapter and 9. verse, *My grace is sufficient for thee: my power is made perfect through weaknesse.* God will surely assist vs with sufficiencie of grace, and when we are most weake, then will hee most of all magnifie his power in helping and guiding vs, that our sinfull lusts shall not rule in our liues. To take these

2. Cor. 12.
9.

these courses, is to cast our burden vpon the Lord, when the lusts of our flesh proue a burden vnto vs.

The sixt and last branch of these burdens is accusing thoughts, disturbing peace and breeding terrours of conscience when it pleaseth God to bring to our remembrance our sinnes past, and to set them in order against vs, allowing satan to be the muster-master: Who priuie to our sinnes, and to all circumstances concurring in the doing of them, presents them vnto vs in their true colours, amplifying and aggrauating our ignorance that would not learne, our contempt of God whose will we knew, yet had no care to doe it; our vnthankfulnesse, our pride, our crueltie, and our vncleannes, with whatsoeuer other thing that may make our sinnes fearefull vnto vs: not forgetting to let vs see withall, what wrath from heauen, and what torment in hell those sinnes haue deserued.

This is a most grieuous burden, breeding desperation in the wicked, and vnspeakeable feare in the elect. Hee that of all the sonnes of men was best able to beare this burden, and had the greatest assurance against it, euen Iesus Christ the sonne of

K 4

God,

God, when hee bare the burden of our sinnes imputed vnto him (beeing in himselfe most pure from sinne) hee did because of this burden, offer vp praier and supplications with strong crying and teares, and was in feare, and did sweat blood, and complained as one forsaken of God. Let vs now consider what it is to cast this burden vpon God.

To cast his
burden
vpon God.

And in this businesse, because the Deuill taketh aduantage from euery the least circumstance of our sinne, that may make for him, to increase thereby our feare and trouble of minde, therefore it will be meet that wee also examine and marke the circumstances of the sinne, that our soules are charged withall, to see, if wee can finde any the smallest hole, through which the light of hope may shine vnto vs. And it may fall out vnto vs, as it did to the Prophet *Ezechiel*, in his eight Chapter and sequenth vers. Who beeing entred in *at the gate of the Courte*, hee looked and behold *a hole was in the wall*. Then the Lord bade him *digge in the wall*, and when hee had digged in the wall, behold *there was a doore*. The little hole which at the first hee espied while

Eze. 8. 7.

while hee attempted to digge, became a doore, by which hee entred with ease. So the least hole that wee may spie in the circumstances of our sinnes, through which, hope of Gods mercie may shine vnto vs, if wee take vnto vs the instrument of praier, and digge therewith, may and will proue vnto vs a doore of mercie. For the mercy of GOD is like a flood that ouerfloweth : but where the waters of a flood finde but a small hole to issue thorow at the first, by continuance, they weare the hole greater, make passage for themselves, and runne at the last like a strong streame that cannot bee stopped : so the mercy of GOD, appearing first at the hole of a small circumstance, if thou continue in praier, and attend vpon God, will worke it selfe freer passage, and in the end shine in full brightnesse in thy conscience, and the Diuell shall not be able to darken the comfortable and glorious light of it.

First therefore let the afflicted sinner consider and weigh well the manner of his temptation, whether hee bee vrged in a distinct manner with any particular sinne,

Consider whether thou be vrged generally or particularly.

or

or whether he bee more confusedly vrged, and in a generall manner, that hee hath an euill heart, and is an hypocrite, and loueth not the Lord; for Satan (that by Gods permission vrgeth against vs his temptation) findeth in some men particular matter of enormous sins, as of murder in *Cain*, adulterie in *Dauid*, and idolatrie in *Manasser*; into which particular finnes they haue broken licentiously with great boldnesse. Where he hath this aduantage from our former violent courses, he will be sure to vrge it to the vttermost, as making much for him to driue vs into despaire, to say with *Cain* in the 4. of *Genesis*, and 13. verse, *My punishment is greater then I can beare.* Or as *Musculus* reads it, agreeable, as hee saith, to the Hebrew: *Maiores est iniquitas mea quam ut remittatur.* that is, *Mine iniquitie is greater then can bee pardoned.* In some others hee findeth no such grosse finnes, but they haue walked ciuilly and modestly. And where they did sinne (though that were very vsuall, yet) they sinned of infirmitie rather then of pride, and vpon prouocation rather then vpon free choice. Heere hee hath not aduantage as in the former. And therefore

Genes. 4.

13.

Musculus.

in a more generall and confused manner
 see vrgeth against them their corruptions,
 but especially hypocrisie and an vnfound
 heart, that they did abstaine from grosse
 finnes, not out of any hatred that they
 did beare against such vile finnes; but one-
 ly for feare of the peoples speech: and ra-
 ther for want of meanes and opportunitie
 to accomplish them, than for want of any
 good will, if time and place, and other
 things had beene answerable.

If it be a
 generall
 and con-
 fused ten-
 tation.

And if thou finde that thine is such a ge-
 neral & confused tentation, as namely, that
 thou didst neuer rightly know, nor loue,
 nor feare God; and that thine heart was al-
 waies, or now is, an euill and hypocritically
 heart; thine estate is so much the more easie,
 that in the daies of thy securitie (while
 thou didst walke according to the course of
 this world, and after the Prince that ru-
 leth in the aire, euen the spirit that wor-
 keth in the children of disobedience, yet)
 God suffereth not the diuell to thrust thee
 into presumptuous finnes after the manner
 of others, and into grosse and desperate
 finnes against all rules of honestie, where-
 with hee might now in the time of this
 temptation, torment thy conscience:

This

This affordeth much aduantage vnto thee that the deuill findes no grosse particularities to vrge and presse thee withall.

Such is
the origi-
nall estate
of al men.

Here let the afflicted man first consider that hitherto his case is no whit worse then the case of euery man that commeth into the world, For *Dauid* doeth tell vs that the best man, euen hee that proueth afterward a man after Gods owne heart, yet out of his mothers wombe, yea out of his fathers loines, proceedeth a sinful creature, continuing so, till God bestow some particular grace vpon him for the conuersion of him. Making himselfe an instance hereof, he thus speaketh in the 51.

Psal. 51. 5.

Psalme, and fifth verse, *Behold I was borne in iniquitie, and in sinne hath my mother conceived mee.* And *Paul* doeth tell vs that the holiest man, euen he that proueth afterward a chosen vessell to beare witness to the name of *IESVS CHRIST* before kings and nations, yet in his originall estate, and in his first yeres, he is the child of wrath, and dead in trespasses and sinnes, as other men, till God looke vpon him in mercie, and renew him. Making himselfe among others an instance heereof, he thus speaketh in the second Chapter to the

the Ephesians, and the first verse, *You haue* Ephe. 2.1.
the quickened that were dead in trespasses and
sins, wherein in times past yee walked ac-
cording to the course of this world, and after
the prince that ruleth in the aire, euen the
spirit that now worketh in the children of dis-
obedience: among whom wee also had our
conuersation in times past, in the lusts of our
flesh, in fulfilling the will of the flesh and of
the mind, and were by nature the children of
wrath as well as others. Paul was as bad as
the Ephesians, and the Ephesians as bad as
all other men, till GOD in mercie con-
verted both him and them. And *Jeremie*
relleth vs, that there is both generally
and particularly in all men and in euery
man, a heart both wicked and deceitfull:
wicked to doe that which is euill, and de-
ceitfull, to dissemble in the doing of it,
and to make shewes, and pretences,
and excuses, that it might bee thought not
to doe euill. And this wickednesse and
hypocrisie to bee so deepe, that it decei-
ueth not onely others, but euen the wicked
man himselfe, that flattereth and pleaseth
himselfe with his owne pretences, and per-
swadeth his owne soule, that all is well: and
only God is able to finde out his hypocrisie.

His

his words are in the 17. chapter, and ninth verse. *The heart is deceitfull and wicked, it deceiue all things, who can know it? I the Lord*

search the heart, &c. And Salomon telleth in the booke of the Preacher, the 7. chapter. 22. verse, that *surely there is no man vpon the earth, that doeth good, and sinne not.* And knowing this to bee generally true, he challengeth euery man that thinketh he can say any thing to cleare himselfe, saying in the 20. of the Prouerbs, the 9. verse.

Who can say, I haue made my heart cleane, I am cleane from my sinne? So that this is the condition of all men, till God in his mercy mould them anew by his grace: till then, they are altogether such as thou in thy troubled heart art challenged to bee, men of an euill heart full of wickednesse and hypocrisie, that neither know, nor loue, nor feare God.

Therefore when thou art vrged with such a generall and confused tentation, yeeld to be true that thou art charged withall, & stroue not to make thy selfe better then thou art, and withall say vnto thy soule, for this I haue no more cause to despaire of Gods mercy then *Dauid* had, that was such a one in his birth: then *Paule* had, that was such a

Yeeld to be as thou art charged, and take it as a warning to turne to God, and craue his grace for conuersio.

one vnto the day of his conuerſion: then a-
ny other, and all other Gods elect, and beſt
beloued children, that are, and abide ſuch,
till God looke vpon them in his fauour.
And now that mine eies are opened, by this
affrighting of my ſoule to ſee my bad con-
dition, which I ſaw not before, I will make
haſte vnto the Lord, and will craue that
grace at his hands, that I now want. And
I will doe as the ſicke man doth, who fee-
ling paine in his ſh. maketh that his oc-
caſion to craue the Phyſitians helpe, not
yeelding faintly to death becauſe he is ſick,
but therfore ſeeking to ſecure his life. Euen
ſo I, feeling feare in my ſoule, crept in by
meanes of theſe accusing thoughts: and ſee-
ing the danger that the ſinne that I am
charged withall puts me vnto, I will vpon
that occaſion now begin to pray heartilie
vnto God the Phyſitian of our ſoules. The
Apoſtle faith in the 11. chapter to the Ro-
manes, and 33. verſe, *that God hath ſhut vp* Rom. 11.
all in vnbeliefe that he might haue mercy vpon 32.
all. And why ſhould I doe my ſelfe ſo
greace wrong, and the great mercy of God
alſo, to belecue otherwiſe, but that God
hath holden me thus long ſhut vp and faſt
bound in the prilon and fetters of my owne
vn-

vnbeliefe, and naturall infidelity and wickednesse, that I might the more deerely esteeme of his mercy in freeing mee, and that his mercy might be, euen to his owne name the more honourable, in conuerting me. This is a hole in the wall of hope: digg here by hearty praier, and a doore of mercy will be opened vnto thee.

And haue
care of the
body to
helpe the
weakenes
of it.

And I further aduise this afflicted man, when he feeleth himselfe entred, or entring into this feare, and confused kind of tentation, that he will haue some care of his bodys health, and craue the aduise of some Godly and learned Physitian, for such confused feares are not alwaies mœerly spirituall tentations, but they do often arise from some naturall decay in our bodily health, and from some distemper of humors in vs: great is the affinity betweene the soule and the bodie: and the proper passions and diseases of the one by the reason of that affinity, make the other to bee euill affected: if therfore the body bee crased, it wil make the mind also to be diseased. And where the humor of melancholy is predominant, and is not kept in any euen proportion in vs, it naturally driueth vs into deepe, dull, sad, heavy, and fearefull thoughts and
imagina-

Imaginations, and causeth doubting and distrust, and with a little helpe of the wicked aduersarie, it will quench hope, and breed despaire in vs. And the diuell is cunning to iudge of our distemperature, and where he findeth such weaknesse, hee will worke vpon it, as hee worketh vpon the sanguine and pleasant mans disposition, to make him wanton and careles of God: and as he worketh vpon the cholericke and hasty mans disposition to make him wrathfull, and sudden in mischiefe, so hee will not faile to be busie with the man in whom melancholie aboundeth, to make him full of feare, and void of hope. And lamentable are the effects, that often follow, where he findeth such matter to worke vpon. The wise Christian therefore that is afflicted with this confused kind of tentation, in termes of generall accusation, must not neglect to relieue his bodie, and to remoue from satans hand that euill humor that hee maketh so dangerous vse of. This is a thing that the afflicted man oftē despiseth as carnall counsell. And indeed it were carnall counsell, if it should be required single, without recourse vnto God by prayer: but it hath bin found by the mercie of God to haue beene profitable counsel.

L

To

To take these courses in this confused and generall kinde of tentation, is to cast that burden vpon God.

In distinct
and parti-
cular ac-
cusations.

But if it fall out that thou be vrged more distinctly with some particular sinne, one or many, then hath satan espied against thee some speciall and particular aduantage in thy doings. It behoueth thee now to looke closely to thy selfe, and to marke if thou maiest espy any hole in the wall of hope to digge in, that a dore of mercie may be opened vnto thee.

Consider
if the sinne
were com-
mitted in
time of
ignorance.

In this case consider whether that, or those sinnes were committed in the time of thy ignorance, when thou knewest not well what was lawfull or vnlawfull for thee: or in the time of knowledge when thine owne heart could tell thee that such things were not lawfull to be done. For if they were done in the time of ignorance, when perhaps thou mightest thinke it lawfull, yea, good, yea, necessarie for thee to doe so, as *Saul*, after called *Paul*, thought it lawfull, good and necessarie for him to persecute the name of Iesus, and to cast into prison them that called vpon that name, as hee said before king *Agrippa*, in the 26. of the Acts, and 9 verse, *I verily thought in my selfe*
that

Acts 26. 9.

that I ought to doe manie contrarie things against the name of Iesus of Nazareth. Or if thou didst not thinke it to bee lawfull, good and necessarie for thee, yet thou didst not thinke, or at least didst not know it to bee euill for thee to doe it; then this very circumstance maketh thy burden much lighter, and in the wall of hope, a hole appeareth, wherein if thou digge by praier, it may proue a dore of mercie. For though ignorance doeth not excuse, much lesse iustifie; and the discharge of that sinne will cost thy soule some teares and praiers and other like courses of a contrite heart: yet with more ease wil the terrour of it be overcome, then if it had beene done against knowledge. Heereto pertaines that saying of our blessed Sauour, in the 12. Chapter of Luke, and 47. verse, *That seruant Luke 12. that knew his masters vwill and prepared not 47. himselfe, neither did according to his vwill, shall be beaten vwith many stripes: but hee that knew it not, and yet did commit things worthy of stripes, shall be beaten vwith fewer stripes.* By these stripes some of the fathers vnderstand, not torments in hell of different rigour (though it cannot bee denied but the condition of some in hell shall bee

more tollerable then of some others) but thereby they vnderstand those gripes of conscience that prouoke praier, supplications, strong-cryings, and teares, out of a heart beset and straitned with fierce accusations, conuincd guiltinesse, and feared condemnation. And these assaults, they say shall be more hard against the conscience of him that sinned against knowledge in a presuming manner, then against the conscience of him that sinned in ignorance in a weake manner, that is, of weaknesse yeelding, rather then of pride daring. For it may bee alleged for the ignorant man, that if hee had knowne such a thing to be euill in the sight of God, he would not haue done it: no such thing can bee said for him that presumed against knowledge. For such an one sheweth contempt of God, and of his reuealed wil, which the ignorant man cannot be charged withall: hee groaneth onely vnder the burden of humane error and frailtie, but the other lieth vnder the burden of malice and presumption.

What hee
must doe
that sin-
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ignorance

Therefore when our afflicted man, pressed distinctly with some particular sinnes, findeth that they were the sinnes of his ignorance,

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norance, let him not thinke himselfe therefore free. For to be ignorant of that which is our duty required of God, is of it selfe a great sinne: and if his ignorance be affectate ignorance, as in them that refuse to bee taught, and contemn the meanes of knowledge, such ignorance differeth little or nothing from malice: but let him pray vnto God in hope, & let him pleade before God euen his ignorance, not as an excuse, much lesse as a iustification of his faulre, but as a motiue by which the Lord is often led in his free mercy to forgiue sinnes.

And for the encouraging of his heart, let him remember the examples of them, to whom vpon their repentance and conuersion to God, mercie to the forgiuenesse of their sinnes of ignorance, hath beene granted. *Peter* in a Sermon of his, made vnto the multitude that came together to see the lame man whom hee and *John* had healed, chargeth them with a grieuous sinne, saying in the third of the *Acts* and 14. verse, *You denied the holy one and the iust, and desired a murderer to bee giuen you, and killed the Lord of life, whom God raised from the dead, whereof wee are*

Examples
to giue
him hope

Acts. 3. 14.

L 3

witnesses

witnesſes. This was a great ſinne to kill the ſonne of God, and to make more reckoning of, and to ſhew more fauour vnto a knowne murderer, then to him that came to ſaue them. But this their fact hee ſaith was of ignorance in the 17. verſe of that
 Acts. 3. 17. 2. Chapter. *And now brethren I know that through ignorance you did it, as did alſo your gouernors.* For though the *Iewes* were verie maliciously bent againſt *Ieſus*, yet many of them knew him not to be the Lord of life, & to be the holy one of God: neither did they perſecute him in that name. Therefore doth *Peter* ſay vnto them in the ſame Chapter, Acts. 3. 19. and 19. verſe, *Amend your liues, and turn, that your finnes may be done away.* Heere is mercy offered and aſſured vnto them that amend their liues & turn vnto God, namely that all their enormous ſins which they ignorantly committed, ſhall for euer be done away. And memorable is the example of the bleſſed Apoſtle *Paul*: his ſinne was perſecution againſt the name of *Ieſus Chriſt*: his proceeding in it was furious without all compaſſion, raging againſt men & women that called vpon that name, and caſting them into priſon in al places, where he could find them, and had power againſt them,

them, in such sort, that he became famous, or rather infamous for his cruelty, so that *Ananias in Damascus* could say to the lord Iesus of him, in the 9. chapter of the Acts, and 13. verse, *Lord I haue heard by many of this man, how much euill he hath done to thy saints at Ierusalem. Moreover, heere he hath authority of the high Priests to binde all that call upon thy name.* And yet this man had his sinnes forgiuen, and was receiued into fauour, and had all the degrees of holy honour done him that can bee done on earth to any among the followers of Iesus.

For first, he was called to the knowledge and faith of Iesus, and was made a true beleuer.

Secondly, hee had honour not onely to beleue in him, but also to suffer for his sake, and was made a true confessor and Martyr.

Thirdly, hee was also an excellent instrument to drawe to the knowledge and faith of Iesus; and was made a Teacher & an Apostle. And al this was the more freely done to him, because he sinned of ignorance, and knew no other but that it was lawfull and holy for him to doe so. Heare what himselfe

1. Tim. I.
12.

faith hereof in the first Epistle to *Timothie*, the first Chapter, and twelfth vers. *I thank him that hath made me strong, that is Christ Iesus our Lord, for hee counted me faithfull, and put me in his seruice, when before I was a blasphemers, and a persecuter, and an oppresser. But I was receiued to mercie, because I did it ignorantly through vnbeleefe.* Ignorance and vnbeleefe are not things pleasing vnto God, by their merit obtaining pardon of all the sinnes growing out of them. Rather know them in themselves to be grievous sinnes, deseruing hell as deeply as any notorious sinne that issueth from them. But he that sinneth out of ignorance, more easily findeth fauour then hee that sinneth against knowledge. For the sinne of the ignorant man hath not in it like euidence of rebellion against the reuealed will of God, as the sinne of him that hath knowledge. As the words of Iesus shew, spoken to some of the Pharises, in the 9. of *Iohn*, and 41. verse, *If ye were blind, ye should not haue sinned*; that is, your fault should not be so great, so notorious, and so blameworthy, if ye were ignorant, as now it is.

Iohn 9. 41.

There is therefore much hope for him that can say in his conscience to GOD,

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Lord thou knowest that I blindly and ignorantly ranne into this sinne, not knowing that it was against thy will, and so odious in thy sight. And this is for him that is distinctly charged with particular sinnes, and findes that hee committed them out of ignorance, to cast his burden vpon the Lord: namely that hee consider the free mercie shewed to others in the like case; and that hee pray to G O D, and hope in God, to finde the like mercie for the forgiveness of his sinnes, which now he will leaue.

But say it was sinne against knowledge, If it bee sin and thou hadst warning giuen thee many ^{against} times to take heed of that same sinne; and knowledge warning by the word of God, so that thou couldest not but know that to doe so as thou didst, was a sinne displeasing to God. Sometime thou wert warned by a publicke Sermon, sometimes thou wert warned by thine owne priuate reading: sometime by the charitable admonition of some neighbour and friend. And thy iudgement was growen to a mislike of that same sinne, and thou wert offended at others that committed it: and yet thou hast fallen thy selfe into this sinne. Surely this is a hard case.

But

Consider
if it were
by some
sudden and
violent
temptation.

But what? Must the charged sinner sinke eternally vnder this burden? Is there no meanes to cast euen this burden vpon God for the sinners ease? Yes verily, and satan hath not yet driuen vs so close vp to the wall, but that wee may by Gods mercy slippe safely out of his hands. Heere let the sinner consider in what case hee was, when hee committed this sin, whether hee was his owne man (as we speake) that is, whether it were in the choice of his owne will to do it with liking or without liking. For greate is the weakenes of our nature, and oftentimes the regenerate & best minded seruants of God (though they should yeeld to die a thousand deaths, with most exquisite torments, rather then commit any sinne) yet either suddenly affrighted with the appearance of danger, they commit sinne, before they haue time to consider what they should doe, and to settle their resolution against it: Or else waighing at leasure both their duety to God and their present danger, pusillanimity maketh them to shrink and yeeld at the present. And must a sentence irreuocable presently come forth against this weake sheepe? Is there no balm in *Gilead*? Is there no Physician there?

Is there no mercy in heauen for this sinner?
Is there no gracious pardon there? Such a
rule must needs haue sent to hell manie of
Gods beloued Saints, that now are with
him in heauen, who while they liued on
earth, being sometime vrged with soden, &
sometime with violent tentations, haue
yeelded sometime without consideration,
and sometime with consideration: and
yet after by the mercy God haue reco-
uered themselues, and haue glorified God
both in their life and death, & are now glo-
rified of him. And why shouldst not thou, if
thy sinne were like theirs, hauing to doe
with the same God of mercy, hope to finde
the same fauour that they did? Surely this
very circumstance, that thou wert surpris-
ed by a soden or violent tentation, and led
captiue to doe euill, is a hole in the wall of
hope, thorow which light shineth, and
whertin if thou digge it may proue a doore
of mercie for thee to enter by, and to come
neere vnto God.

Here consider the example of the Apo-
stle saint *Peter*, his sinne was a grieuous sin,
for hee denied before men his master the
Lord Iesus Christ. Hee did so once, twise,
and thrice, and euery time more vehement-

Examples
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rage him
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ly then other. For first hee simply denied him, and passed it ouer with this saying, *I know not the man.* At the second hee *swears* him, and confirms his deniall with an oath: at the third time hee fell *to curse*, and *ban* that hee knew him not, binding his deniall with grieuous execration. And hee did this after he had learned that to doe so was sinne and dangerous to his soule. For hee had heard his master before openly speak thus in the 10. Chapter of *Matthew*, and the 32. verse, *Whosoever shall confesse me before men, him will I confesse before my father in heauen. But whosoever shall denie me before men, him will I denie before my father which is in beauen:* and though it were a true saying out of a liars mouth, *skin for skin, and all that a man hath, will hee giue for his life.* Yet this is true also, and to bee regarded aboue the other, that all that a man hath, and life also, he must giue, cast away, and esteem as vile, that he may follow Christ to glorifie him by true confession. Which course onely hath power to secure life. As *Peter* also had heard frō the mouth of his Lord, in the 16. of *Matthew*, and 24. verse. *If any man will follow me, let him forsake himselfe, and take up his crosse and follow mee. For whosoe-*

Mat. 10. 32.

Mat. 16. 24

ner will save his life shall lose it : and who soe-
 ver shall lose his life for my sake, shall save it.
 And besides these generall caueats long
 before giuen, Peter was also priuately fore-
 warned of such a thing euen the same night
 a little before he did it, when he also tooke
 knowledge of that warning, and stoutly
 vowed not to doe it. For when Jesus after
 his last supper, a little before his apprehen-
 sion, had told the Apostles, that that night
 they should all be offended by him; Peter
 boldly answered and said vnto him; *Matth.*
26. 33. Though all men should be offended, yet
will not I bee offended: to whom the Lord
 said in the very next verse, the 34. *Verily I*
say vnto thee, that this night, before the cocke
crow, thou shalt denie mee thrise. Peter had
 no meaning to doe so, but rather a resolved
 heart not to do so, and therefore answered
 presently in the 35. vers. *Though I should die*
with thee, yet will I not deny thee: yet af-
 ter when Iesus was taken and carried
 to the high Priestes house, Peter followed
 a farre off and entred the high Priestes
 hall, and put himselfe among the ser-
 uants and officers, and drew neere to
 the fire : and first a maide challenged
 him to bee one of the followers of Iesus.

Mat. 26. 33

31

35

A fter

After some of the men seconded her challenge, strengthening it by adding this suspicion, that his speech bewraied him to be a *Galilean*, and *Iesus* came out of *Galilee*, and therefore hee was likely to be one of his followers. At last a Couzin of his, whose name *Peter* had sinned off in the Garden, finally affirmed that he did see him in the Garden with him. *Peter* affrighted suddenly with these challenges, and hauing no leisure to thinke what was fittest for him to doe, denied his master, and bound his deniall with oathes and curses. Was not this a sinne against the knowledge of his heart? and what hast thou done in the particular sinnes that thou art charged withall in thy heart, that *Peter* did not in this sinne of his? and in what points are thy sinnes greater and more grieuous then his? then what letteth that thou maiest not pray for, and hope for the same mercie for the forgiveness of thy sinnes, which was freely granted to *Peter* for the forgiveness of his sinne? Goe forth therefore with *Peter* in the fight of thy sinnes, powre out the teares of repentance before God as *Peter* did, and hee that receiued *Peter* to grace will likewise receiue thee, Hee was pardoned

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vpon no peculiar mercie proper to him, and
 denied to others, but vpon that vniuersall
 and most ample mercie, that God is ready
 to extend to euery contrite soule; and then
 afforded to *Peter*, that he out of his experi-
 ence might after commend it to others.
 Therefore did the Lord Iesus say vnto him
 as is recorded in the 22. of *S. Luke*, and
 32. verse, *When thou art conuerted, streng-* Luke 22.
then thy brethren. So that I am not the man, 32.
 but *Peter*, nor *Peter* out of speculation, and
 from his owne conceit, but out of experi-
 ence, and vpon most sure authoritie, from
 the mouth of his master the sonne of God
 and Sauour of the world, that is warranted
 to tell thee, that there is mercie with God to
 forgiue thy sins committed against know-
 ledge, if in this sorow and feare of thy heart,
 thou turne vnto God, and hartily praieſt
 vnto him for pardon. In this case therefore
 to cast thy burden vpon the Lord, is after
Peters example, with *Peters* sorrow, to be-
 waile thy finnes, and to craue mercie of
 God.

But perhaps thy heart tels thee, that the If it bee sin
 particular finnes that thou art charged with aduisedly
 all, were not onely done in thy daies of done a-
 knowledge, when thou hadst learned be- gainst
 fore knowledge

Before that such things ought not to be done, but they were also done in the freedom of thine heart, not surprised with sudden feare, nor led away captiue by any violent temptation, but at pleasure, considering and freely choosing (against all checks whatsoeuer) to do those things, venturously, boldly, presumptuously, yea, desperately; casting behind thy backe, at that time, all feare of God, all regard of his law, all remembrance of his mercie, and all bonds of thine obedience, onely seeking to satisfie thine own lusts, and preferring the pleasures of sinne, & wages of iniquitie, before the seruice of God, though thou didst know that those pleasures were of short continuance, and would breed eternall torments; and that wages and gaine of sinne was of small worth, and fading, and would breed vnto thee the losse of thy soule.

**A hard
case, but
possible to
be helped.**

This is a hard case in deed: and if satan haue this aduantage against thee, then hath he driuen thee vp into a narrow strait, and hemmed thee in very dangerously. But yet by the mercie of God, there are good and sure meanes by which to escape: euen out of this strait, though with some difficultie. For heere hath that saying of the Lord
Iesus

Iesus place, in the twelfth chapter of *Luke*,
and 47. verse, *That servant that knew his* Luk. 12.47
masters will, and prepared not himselfe, nei-
ther did according to his will, shall be beaten
with many stripes. Many and sore gripings
shall his conscience feele, before hee reco-
uer his peace against this accusation; and it
will cost him many teares, sighs, & groans:
which I the rather doe remember, to make
men feare to offend in this manner, and to
suffer sinne so to raigne in their mortall bo-
dies. But yet it is possible for the sinner thus
burdened, to cast his burden vpon the
Lord, and to obtaine ease. There is yet a
hole in the wall of hope, wherein if thou
digge by praier, it may prooue a doore of
mercy.

Here let the burdened sinner consider
of the sinne that he is charged withal, whe-
ther it be the sinne called in the Scripture,
blasphemie against the Holy Ghost, which
on'y is the vnpardonable sinne: for so saith
the Lord Iesus in the third of *S. Marke*, and
28. verse: *Verily I say vnto you all sins shal* Mar. 3. 28
bee forgiven to the children of men, and blas-
phemies wherwith they blaspheme: but he that
blasphemeth against the holy ghost, shal neuer
haue forgiveness, but is culpable of eternall
damnation.

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Only blas-
phemie a-
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holy ghost
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donable.

Which sinne, if wee consider the circumstances of the place where the Pharises are charged with it, especially as that matter is recorded by saint *Matthew* in his 12. Chapter, we shall find it to be not any particular transgression of any or of all the precepts of the Law, but a willfull opposition of our heart against (as I may call it) the bodie of Religion, first rightly vnderstood, and certainly knownen to bee the true Religion of God; and vpon no other cause, but out of meere enuie. The Pharises heard the Doctrine of the Lord Iesus Christ, and saw his miracles, and knew him to be that sonne of *Dauid*, the Messias that was promised, his Doctrine to be holie and heavenly, and his works to be wrought by the finger of God: Yet because the people honoured him, and vpon the sight of his miracle, when he healed the man that was possessed of a diuell; and was both blinde and dumbe, because they then cried out, saying in the twelfth of *Matthew*, & 23. verse, *Is not this that sonne of Dauid?* They therefore out of enuie and malice, without any other cause, gaue it out of him, saying in the 24. vers, *He casteth out diuels no otherwise but by Belzebub the prince of diuels.* Indeuouring by these words

Matth. 12.
23.

Matth. 12.
24.

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words to perswade the people that hee was
 a wicked man risen vp from hell, set vp by
 Satan, assisted with his power to publish the
 diuels pleasure, & to vphold his kingdom.
 So, slandering the person of Christ, the
 works of Christ, and the Doctrine of Christ,
 all which many of them knew to bee hea-
 uenly and of God, as the Lord himselfe
 doeth charge them, saying in the seuenth
 of *Iohn*, and 28. verse, *Ye both know me, and Iohn 7. 28.*
know whence I am. Yet did they out of en-
 uie detract from the glory of his works, ob-
 scure the truth of his Doctrine, and lay wait
 for his life, not ceasing till they had bought
 him with monie of the traitor, iudged him
 vpon the known false testimonie of subor-
 ned witnesses to be worthy of death, extor-
 red his condemnation from an vnwilling
 Iudge (pronouncing him iust whom he con-
 demned for their pleasure) added vnto his
 vniust death what reproach they could, and
 by corrupting the souldiers with monie,
 they caused it to be divulged, that his Dis-
 ciples stole away his bodie, and that he did
 not rise from the dead. This course of theirs,
 labouring to suppress the Gospell and Do-
 ctrine of Iesus Christ, which yet they knew
 by the illumination of the holie Ghost to be

the very truth of God. This malicious opposition of theirs against Religion, was their unpardonable sinne. It was not the vniust murdering of the Lord Iesus (though that was a most cruell and bloody fact) that was their unpardonable sinne, for many were pardoned that did helpe forward his crucifying. Hee praied for them to his father: that praier was not in vaine. And Peter in the third of the Acts, and seuenicent verse

Acts 3.17. saith, that many both of the people and gouernours crucified him ignorantly. But in them among the people and gouernours that knew him, this was their unpardonable sinne, that they crucified him, and vsed all their falshood, cruelty, and corruption, only to this end, to hinder the course of his doctrine, as they say in their counsell, in the

Ioh. 11.48. 11. of Iohn, and 48. verse, *If wee let him thus alone, all men will beleeue in him.* And the doctrine taught by him, wherein they would not haue the people beleeue, many of them knew to bee the very doctrine of God. This is the unpardonable sinne, called blasphemie against the Holy Ghost, because it disgraceth and slandereth the truth of God, which was made knownen vnto them, and so made to shine in their hearts

by

by the Holy Ghost, called the spirit of truth, because it leadeth into all truth.

This sinne is a common sinne of devils, and sometimes, but rarely found in men: and in examination, thy sinne will be found not to bee this sinne, and therefore not unpardonable: and this will bee no small hole of hope to digge in, when it shall appeare thy sinne to be pardonable.

First, the sinne of him that is pressed with the generall and confused accusation of an vnfound and hypocriticall heart, cannot be this sinne, that being naturally the estate of all men that come into the world: they are borne with a heart deceitfull, and wicked about all things. But no man can bee borne guilty of blasphemie against the Holy Ghost, because no man is in his birth enlightened with the knowledge of true Religion, which knowledge must goe before this fearfull opposition.

Neither can this sin be found in them that are distinctly vrged with a particular sin or sins committed in the daies of ignorance: for he that may fall into this sinne, must first haue a cleere knowledge of true Religion: but the ignorant man wanteth that cleere knowledge, & therefore cannot fall into that.

Nor his
that sin-
neth of
weakenes.

Neither can it be found in them that sin against knowledge, but out of weaknesse, either surprised with a sudden temptation, or led captiue with a violent temptation. For when these men are at libertie to consider what they haue done, they haue no pleasure in it. But that other sinne is a voluntary, wilfull and malicious opposition against the knowen trueth out of their enuie, not induring the glorie of Christ in his Gospel.

Nor his
that breake-
th any
morall
precept.

Neither can any particular breach of any one Commandement, or of all the Commandements howsoever committed; out of ignorance or out of knowledge, out of weaknesse, or out of malice, with premeditation, or suddenly, be this sinne against the holie Ghost, for that is a malicious striving to disgrace the Name, or at the least the Religion of Iesus Christ, knowen to be true Religion; rather then any proud and licentious act in transgressing the precepts of the Law.

Nor the
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It is the sinne that neuer anie of Gods elect fall into, though they fall into many particular enormous finnes, as of idolatrie, witchcraft, blasphemie, contempt of the Sabboth, rebellion, murder, adulterie, drunkennesse

kenesse, theft, lying, periurie, and such like, wherein many of Gods deare children fall oft, and yet by Gods fauour rise againe by repentance. Of that sinne, and of the exemption of Gods elect from it, is that saying of saint *Iohn* to be vnderstood in his first Epistle, the 3. Chapter, and 9. verse, *Whosoever is borne of God sinneth not, for his seede remaineth in him: neither can hee sine, because he is borne of God.* The man regenerate, nor the elect can not fall into this sinne: nor euery reprobate, for many of them through their ignorance, cannot possibly become guiltie of this blasphemie, though for other sinnes, whereof they obtaine not grace to repent them, they iustly die eternally. Nor of euery reprobate.

When thou therefore findest that thou hast not sinned that vnardonable sinne: and that thy sinne, whatsoever, and howsoever by thee committed, though deserving a thousand helles, is yet by the mercie of God pardonable, where he is pleased to giue repentance of that sin, and vpon that repentance to blot out the remembrance of it; dost thou not see a sweet possibilitie of deliuerance from thy sin, fit to be pursued with all strong desire and diligence of thy soule

Cast this
burden
vpon God
by pray-
ing him to
pardon thy
pardon-
able sinne.

soule? Doeſt thou not ſee a hole in the wall of hope, through which ſome light, though yet very ſmall, doeth ſhine? Then let it bee thy care to digge in that hole by heartie praier, and by humble deuotion, that God may bee pleaſed at laſt, to open a doore of mercie vnto thee, and by faith and amendement of life to aſſure thee that thy ſinnes ſhall neuer bee laid to thy charge. This is to caſt this burden vpon the Lord. But now the ſinner (prompted by a ſubtile enimie) preparerth himſelf to obiect againſt the poſſibilitie of obtaining forgiuenesse of his ſinnes. And let vs heare his obiections, that by answering of them we may at the laſt, if God be pleaſed, helpe him out of all his feare.

Obiecti-
ons, that
his ſinne
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First, hee obiecteth, ſaying, though my ſinne that I am particularly charged withal be not blaſphemie againſt the holy Ghoſt; yet ſeeing I ſinned notoriously, not in time of ignorance, but in time of knowledge, when I was able to teach my ſelfe and others that ſuch things ought not to be done: and I was neither ſuddenly ſurpriſed with a temptation, that gaue mee no time to conſider what was fitte to be done, nor forcible led captiue by a ſtrong temptation, where-

whereunto my weakenesse was not able
to make resistance; but I did runne vpon
my wilfully, wildly, furiously, struing to de-
light my selfe with the pleasures of sinne,
and to enrich my selfe with the wages of
sinne; euen with contempt of God, whose
iudgement at the same time I remembred,
and yet would not feare him; whose
mercies to mee I remembred, and
yet would not loue him; and whose
commandements I remembred, and yet
would not obey him: seeing I haue sinned
in this manner, my sin comes neere to that
vpardonable sinne, and so neare, that I
feare the angry eie of heauen will see no
difference betweene them. And though
that blasphemy be onely vpardonable, yet
I am sure it is not onely vpardoned, not
onely punishable: And to bee pardonable,
and yet not pardoned but punished, what
helpeth that? besides, lesse sinnes then mine
more easie to bee excused, are punished in
hell with euerlasting fire. What therefore
must I looke for but eternall damnation,
hauing already by my abominable sinne
kindled the fire of gods fierce wrath against
mee, which also beginneth to torment my
conscience?

This

Answer to
that ob-
jection.

Mar. 3. 28.

This obiection is not hard to bee answered, onely let vs remember that it hath bin already declared, that thy sinne, though grieuous, yet is pardonable. Heare again the words of the Lord Iesus Christ in the 3. Chapter of Saint Marke, & 28. verse. *All finnes shall bee forgiven vnto the children of men, and blasphemies wherewith they blaspheme.* And how neere soeuer they come to the vnpardonable sinne, not being it, they remaine pardonable, and the anger of heauen doth neither shadow the vnderstanding, nor blinde the iustice of God, that he should not be able to discern the difference of things that are not the same. Anger is not in God a disturbing passion as it is in men, but a most euen and holie cariage of his iustice, powring his plagues vpon sinners, and executing vengeance vpon contemners for which (in termes fitting our capacity) he is said to be angry: his eie therefore cannot be deceiued in iudging of mens finnes. And though thy sinne bee punishable (as indeed euery sinne, euen the smallest as well as the greatest is, deseruing eternall death) yet it followeth not thou must bee punished for it: then should there be no place for any forgiveness at all, which to affirme

were

were to spoile God of his honour, which he hath by forgiuing as the Prophet *Micha* Mich. 7. 18
 seeth the same honour forth, in his 7. Chapter and 18. verse, in these words: *Who is a God like vnto thee, that takeh away iniquitie, and passeth by the transgression of the remnant of his heritage, &c.* It is Gods great honour to pardon sinnes that are punishable: and bee not offended that lesse sinnes then thine carry men to Hel: the punishment of that place is due to euey sinne, be it little or great, and little sinnes when men continue them, and regard not to repent of them, are brought to iudgement as well as greate ones. And great sinnes when men forsake them, and regard to repent of them, are put out and forgotten as well as the smallest. This is plaine by the words of *Esay*, in his first Chapter, and 18. verse, *Come now, and let vs reason together,* *saith the Lord, though your sinnes were as crimson, they shall bee made white as snowe: though they were red like scarlet, they shall bee as wooll.* Though the spots of them were neuer so foule, and though the staine of them were neuer so deepe, yet God will forgiue, and forgiuing the sinne, will clense and purge the sinner, and this
 great

Esa. 1. 18.

great mercie, for pardon of great finnes is promised vpon repentance. So that all thy feare, that thy sinne comes so neere that vnpardonable blasphemie, that God can see no difference betweene them, that thy sinne though pardonable yet is punishable: and that smaller sins then thine come to iudgement: all this feare is need lesse feare, & thy sin still appeareth to be pardonable sin: Which offereth hope vnto thee.

2. Obiection, iustice and holinesse will not suffer such sinne to bee unpunished.

Psal. 54.

But feare in thee withstandeth hope, and affordeth a second obiection. Thou thinkest that the iustice of heauen is so strict and so seuer, that it will neuer suffer such sinne as thine is to passe unpunished: and that the holinesse of heauen is so pure, and withall so precise, that it will neuer suffer so vncleane a person as thou art to enter into life. For this thou hast Scripture in the 5. Psalme, and 4. verse, where the Prophet saith thus to God, *Thou art not a God that loueth wickednesse, neither shall euill dwell with thee: the foolish shall not stand in thy sight, for thou hatest all them that worke iniquitie, &c.* Heere is expulsion from Gods presence, and his iust hatred denounced against such sinners as thou art. And this strengtenth thy obiection,

in thy fearefull heart, that the iustice and holinesse of heaven will neuer giue way to prodigall mercy, as that thy finnes may be pardoned, and thy selfe saued.

It is a comely thing to thinke reuerently of the iustice and holinesse of heaven. For certainly iustice will not suffer the least sin to escape unpunished; neither holinesse can suffer anie vncleane thing to enter into the kingdome of heauen. Yet that cannot be concluded that thou gatherest, namely that therefore mercy can finde no passage to forgive thy finnes and bring thee to glorie. For the wisdom and power and loue of heaven (which are euer to be admired and honoured) haue found out a way to satisfie iustice by the punishing of sinne; and to satisfie holinesse by the purging of sinne; and yet to saue the sinner that committed sinne. Lift vp thine heart, and aske on to that that shall bee deliuered, and couer thy heade with the helmes of the hope of saluation.

The glorious Trinity by an eternall decree ordeined before all time, & effected in the fulnesse of time, sent downe the Word, the second person, called the Son, who being conceived by the holy ghost, took flesh, and

Answer to this obiection.

Iustice is satisfied in the death of Christ for vs.

and was borne of the virgin *Marie*, and became true man, the son of Man, the son of *Adam*, *Abraham*, & *David*: in al things like vnto vs, yet without sin: and him the father gaue vnto vs to be our mediator, & to be the Lord our righteousness. And to the satisfying of the iustice of heauen, God laied vpon him our sinnes, and he willingly submitted himselfe to the curse of the Law, and to the death of the crosse, and to the wrath of his father, for these sinnes of ours. Excellent to this purpose, is the testimony of *Esaie*, speaking more like an Euangelist or Apostle, then a Prophet: in his 53. chapter and 5. verse. *He was wounded for our transgressions; hee was broken for our iniquities, the chastisement of our peace was vpon him, and with his stripes are we healed; all wee like sheepe haue gone astray, wee haue turned euery on e to his owne waie, and the Lord hath laied vpon him the iniquity of vs all.* Wee are the men that haue sinned and gone astray from God: stripes, wounds and death were due to vs for our sinnes: GOD imputed to him our sinnes: hee was contented to stand before God a sinner in our name. The stripes, the wounds, the death, that we deserued hee receiued for vs. There

iustice
him p
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laue. A
mercy.
Christ.
mour in
the sea
iustice

Esa. 53. 5.

justice is satisfied: our sinnes beeing in
 him punished, it were iniustice to punish
 the same sinnes againe in them, that
 pleade the suffering of Iesus for them thus
 are his stripes our cure, his wounds our
 health, and his death our life. Vnto that
 saying of *Esaie*, Let vs adde another of the
 Apostle *Paul*, in his Epistle to the *Galathi-*
 ans, the third Chapter, and 13 verse. *Christ*
hath redeemed vs from the curse of the lawe, Gal. 3. 13.
when hee was made a curse for vs. For it is
written, cursed is every one that hangeth on
tree. That the blessing of Abraham might
come vpon the Gentiles through Christ Iesus.
 The Law curseth every one that abiderth
 not in all that is written in that book to doe
 it. And we haue failed in all, or in most, and
 the sentence of the curse did lie vpon vs.
 Then it pleased the Lord Iesus Christ, by
 yielding himselfe to the cursed death of the
 crosse to take vpon him the curse that
 should haue fallen vpon vs: so was iustice
 satisfied according to that sentence of the
 lawe. And iustice so satisfied giueth way to
 mercy, for the curse beeing borne by Iesus
 Christ, the blessing promised to *Abraham*
 is our inheritance. Heere the one halfe of
 the feare is remoued because in the death
 of

of Iesus Christ iustice for thy sinnes hath receiued satisfaction.

Holines is
satisfied in
the righte-
ousnes of
Christ im-
puted to
vs.

The other halfe of thy feare is this, that the holinesse of heauen will neuer suffer such an vncleane sinner as thou art to enter into glory: to remoue this feare, vnderstand that the same Lord Iesus Christ, that bare our sinnes imputed to him, and suffered for them to satisfie iustice, doth also inuest and cloath vs with his perfect righteousness, both originall and actually, imputed vnto vs, that all our vnrighteousnesse, and vncleannesse, both originall and actually, being there with hidden and couered from the viewe of God most holy, we might appeare cleane and spotlesse in him to the satisfiing of holines. *Paul* in his second Epistle to the *Corinthians*, the 5. Chapter, and 21. verse, speaking of Iesus, saith, God hath made him to be sinne for vs, which knew no sinne, that we should be made the righteousness of God in him. This place plainly sheweth that God made an exchange betweene Iesus Christ and vs. He knew no sinne, that is, hee had no acquaintance nor fellowship with sinne: him was no sinne, to deserue death: that sinne abounded in vs, and God laied it vpon Iesus, and he did for it, on the other side we

2. Cor. 5. 21

to be sinne for vs, which knew no sinne, that we should be made the righteousness of God in him. This place plainly sheweth that God made an exchange betweene Iesus Christ and vs. He knew no sinne, that is, hee had no acquaintance nor fellowship with sinne: him was no sinne, to deserue death: that sinne abounded in vs, and God laied it vpon Iesus, and he did for it, on the other side we

had no righteousness, no righteousness of God, that is, no such pure and perfect righteousness as GOD required, and as might commend vs vnto him to be admitted for it into heauen; that was in IESVS CHRIST who fulfilled all righteousness, keeping the law, bearing perfect loue both to God and man, and performing all offices pertaining to that loue: and that righteousness of his, doeth God impute vnto vs, making vs righteous in him. Therefore it is that the Prophet *Jeremie* calleth him our righteousness, not our iustifier, that pardoning our sinnes pronounceth vs righteous, by holding vs excused, (which thing also verily he doth for vs) but our righteousness, because in him we are accepted: and his righteousness offered vnto God for vs, is accepted as our righteousness, and the reward of it is giuen vnto vs. In his three and twenty Chapter, Prophecying of his comming, hee hath these words in the fifth verse: *Behold the daies come, saith the Lord, that I will raise vnto Dauid a righteous branch, and a King shall raigne and prosper, and shall execute iudgement and iustice in the earth: in his*

Jer. 23. 5.

N

daies

daies, Iuda shall be saued, and Israell shall dwell safely, and this is the name whereby they shall call him, the Lord our righteousness. The Lord whose righteousness is our righteousness, and in whome wee are righteous. Not without reference vnto that place of the Prophet, the Apostle *Paul* saith in his first Epistle to the *Corinthians*, the first Chapter, and thirtieth verse. *You are of him in Iesus Christ, vvhoe of God is made vnto vs wisdom, and righteousness, and sanctification and redemption.* First he is made vnto vs wisdom, that is, in him, and by the knowledge of him, we attaine vnto that wisdom which onely is worthy of that name, which Philosophie and all the religions in the world (the Gospell of Iesus Christ excepted) could neuer afford vs. It maketh vs wise vnto saluation. Secondly, he is made vnto vs righteousness, that is, by the imputation of his righteousness vnto vs, we are accepted as righteous and holy, & are in him righteous & holy. Thirdly he is made vnto vs sanctification, that is, in him and by the vertue of his death & resurrection, wee are recovered out of the dominion of sin, & haue power giuen vs to keepe vnder, suppress, & mortifie our fleshly lusts, & do euen
in

in this sinful world make beginning to serue God in holines & righteousness, with sincerity & truth of hart. Lastly he is given to be vnto vs redemption, that is, when wee are once made wise by the knowledge of him, and are iustified by his imputed righteousness, and sanctified by his quickning grace, we shall in the end vndoubtedly come to full redemption in heauen by him: and by this meanes, thou, which of thy selfe art an vncleane person, such a one as the holinesse of heauen may iustly denie entrance vnto, art made in Iesus Christ a most holy and pure person worthly admitted by the holinesse of God to enter into glory: and this other part of thy feare, and so thy whole objected feare, is remooued: The iustice of God that will haue sinne punished: and the holines of God that will suffer no vncleane thing to stand before him, both hauing receaued full satisfaction in the Mediation of Iesus Christ: Iustice in his death suffered for vs, and holinesse in his perfect obedience and righteousness imputed vnto vs: and so free waie is made to the mercie of GOD, which thou foolishly callest prodigal mercy to come vnto thee and to forgue thy great and abominable sinnes.

N 2

Now.

Iesus
Christ gi-
ueth leaue
to all to
aske for-
giuenes of
sin, com-
manding
vs to aske
it.

Luke 11.4

Now therefore fall to praier, and in the name of so gracious a mediator, intreat the most mercifull and louing God to forgive thy sinnes. For thy encouragement, first vnderstand, that without exception of anie sinne, whether in time of ignorance or of knowledge, vnadvisedly or aduisedly done, the Lord Iesus Christ hath giuen thee leaue, yea he hath commanded thee to craue the forgiuenesse of thy sinnes, eaching thee to saie vnto God, in the 11. Chapter of *Luke*, and 4. verse. *Forgiue vs our sinnes.* Look then vpon the sinnes that lie so heauie vpon thy conscience, and marke them well, and if thou findest them to bee thine, (as is most like thou shalt) know that thou hast leaue giuen thee, and art also commanded to be a suiter for the forgiuenes of the.

And consider by whom this leaue and commandement is giuen thee: euen by him that is appointed to bee the Judge of quicke and dead, who while he giueth thee that leaue and commandement, hath also himselfe drawne the petition for thee, by which thou art commanded and permitted to craue that forgiuenes. And surely it is a beginning of mercy granted, to grant thee leaue, and to imbolden thee with a com-
mande-

mandement to aske for mercy, his rule being in the 7. of *Matthew*, and 7. verse. *Aske and it shall be giuen thee.* And it is not without great hope of obtaining forgiveness of sinnes when the Iudge that hath power to grant it, doth both permit thee, command thee and instruct thee how to craue it. This being also one of his rules, in the fore-remembered place; *Seeke and you shall finde.*

Mat. 7. 7.

Secondly, to encourage thee further, vnderstand, that without exception of any sin, whether in time of ignorance, or of knowledge, vnaduisedly or aduisedly done, almighty God, against whom thy sin is committed, and whose heauy wrath for thy sins thou art so greatly afraid of, hath promised both to forgive and forget thy sinnes. In the 31. Chapter of *Ieremie* and thirty fourth verse; God saith, *I will forgive their iniquity, and will remember their sinnes no more.* And when doth God giue this promise, but when he maketh a couenant with his people whereby he bindeth himselfe vnto them? And what shall we saie? was not God aduised of his owne meaning, and considerate when hee made this promise? who can say so of the onely wise God? or did he dissemble and promise this

God promi-
seth to
grant for-
giuene of
sinne.

Ier. 31. 34.

when he had no meaning to performe & who can imagine this of the God of trueth? Or hath he forgotten now what hee promised then, that his promise should so become as no promise? Who can imagine this is of that God who knew all his workes from the beginning, and to whom all times both past & to come are euer present? *David* puts vs out of this doubt, saying of God in the 105. Psalme, and 8. verse, *Hee hath alwaies remembered his conenant, and promise that he* Psal. 105. 8. *made to a thousand generations.* Looke then againe vpon the sinnes that are so heauy vpon thy conscience, and marke them well, & if they be thy sinnes (which thou canst not denie) as the Lord Iesus hath giuen thee leaue by his commandement to aske forgiveness, so God, the Father of our Lord Iesus Christ, hath promised to grant thee forgiveness of them. Heere is a doore of mercy wide open, Enter confidently but humbly with thy praier: thou hast the promise of the God of trueth, and of that God, whose word is his deed. And what or whom shouldst thou now be afraid of?

3. Obiecti-
on, the
leaue to
aske for-
giuenesse
pertaineth
not to
him.

But the affected sinner that cannot easily turne off his burden, obiecteth further to his owne further trouble, that neither the leaue

gran-

granted by Iesus Christ cōmanding to aske
forgiuenesse of sins, nor the promise made
by God the father of our Lord Iesus Christ
to grant forgiuenesse of sinnes, doe or can
appertaine vnto him.

First, for the leaue granted, commande-
ment giuen to aske forgiuenesse of sinnes, Hee cānot
call God
his father
in heauen.
he saith that pertaines not to him, because
it is granted to them that can call God their
heauenly father: for so the Lord teacheth
to pray, *Our father which art in heauen:*
but I, saith he, cannot call God my father:
I haue no reason to thinke my selfe his
sonne: my course of life doth prooue mee
the sonne of another father, that hath no
place in heauen, but was cast out thence for
sinne. And who can call God his father, Hee hath
not the
spirit of
adoption.
that hath not receiued the Holy Ghost that
spirit of adoption, by which men cry *Abba*
Father, the same spirit witnessing with
their spirits that they are the children of
God? but there is no such spirit in mee. If
that spirit were in mee, then I should feele
at one time or other, and in one measure or
other, the comfortable testimonie of that
spirit: but I feele nothing but fearfull hor-
rour in my conscience. Also, if I had the
spirit of God in me, the fruits of that spirit

Gal. 5. 22.

would bud and shew forth themselves in my life. But all is contrarie. The fruits of the spirit the Apostle saith in his Epistle to the *Galathians*, the 5. Chap. and 22. vers. are *love, ioy, peace, long suffering, gentlenesse, goodnes, faith, meeknesse, and temperance*. There is none of these to be seen in mee. But the fruits of the flesh are plentiful in mee: with them I am ouer-grown both in bodie and soule. The Apostle reckoneth them vp in the same Chapter of the

Gal. 5. 19.

same Epistle, the 19. verse, saying, *The works of the flesh are manifest, which are adultery, fornication, uncleannesse, wantonnes, idolatrie, witchcraft, hatred, debate, emulations, wrath, contention, seditions, heresies, enuie, murders, drunkennesse, gluttonie, and such like*. And in these finnes I haue lived, and dwelt, and delighted, if not in all, yet in manie of them: and if not in manie, yet in some of them; inough to quench the spirit of God, if the fire thereof had at any time beene kindled in me: how then can it be that I should haue the holy Ghost? and not hauing the holy Ghost, how can I call God my father? And if I haue no right, nor power to call God my father, that leaue, to craue forgiuenesse of sinnes, granted by that

that commandement of Iesus Christ, pertaines not to me.

And as for the couenant and promise of forgiuing of sinne, and forgetting iniquitie, I know that God vnderstood himselfe, when hee gaue that promise, and spake nothing vnaduisedly: also that hee truely meant to performe as much as hee promised, and spake nothing fainedly: and that hee remembers his promise euer, for time cannot worke forgetfulnesse in him, nor any shadow of alteration, and therefore it shall be most truely performed. But it pertaineth not to mee for any benefit and ease of mine: for the Prophet telleth vs in the 31. Chapter of *Ieremie*, and the 33. verse, that it is a *couenant made with the house of Israel*. But I am no *Israelite*, in whatsoever acception of that name. For if you vnderstand it in the naturall signification, for the children of *Iacob*, in the twelue tribes, I am none of that kinred. And if I were naturally of the house of *Israel*, yet might I very well lose all lawfull challenge to that promise: because the Apostle saith in his *Epistle to the Romanes*, the 9. Chapter and sixt verse, *All they are not Israel, that are of Israel.*

4. Obiection, the promise of forgiuing pertaines not to him

Ier. 31. 33.

Rom. 9.

But

But if you take the name in the spirituall signification, for a childe of promise, an heire of grace, and a preuailer with God, (and in that sense was it first given to *Iacob*, when he wrestled with the Angel, and preuailed, not letting him goe vntill he had blessed him) in this signification it doeth yet much lesse agree to me, that am rather an *Egyptian*, a *Canaanite*, an enemy of God, then a preuailer with him. I neuer wraisted with God, as *Iacob* did, by faith and praier to preuaile: but rather I haue bidden defiance to God in the contempt of my proud heart, and I haue made fierce warre against God in my many sinnes, striving to preuaile against him, neuer desiring to preuaile with him; and thence is it, that now in iustice and power, he beareth himselfe so strongly against me. Therefore being no way an *Israelite*, and that couenant wherein God promiseteth to forgiue and forget sins, being made to the house of *Israel*, what claime can I make to that promise? Euen none at all.

Answer
to the ob-
jections.

Alas, how ingenious men are in the daies of affliction, when the burden of accusing thoughts lies heauie vpon them, to dispute against themselues: they haue not vnder-
stan-

standing enough to apprehend and taste a-
ny thing that is spoken for their comfort :
but they haue wit to find out, and viterance
to speake, and feruent passion to vrge any
thing that may make for their discomfourt.
But let vs helpe to remooue these stumbling
blockes from before these mens feet, that
they may walke on in hope, and come vn-
to God by praier.

Thou thinkest not that leaue is giuen to
thee to craue forgiuenes by that comman-
dement of Christ, because it is to be craued
of an heavenly father; and thou canst not
call God thy heavenly father: first, because
thy works doe proue thee rather a childe
of the diuell : and thou hast not the spirit of
adoption to cry *Abba* Father, thou neither
feelest the testimonie of that spirit in thy
heart, nor seest the fruits of it in thy life, but
all contrarie.

I mislike not that thou dost hold a mean
opinion of thy selfe, and censurest thy selfe
to be vnworthy the title of a childe : and
that thou thinkest honorably of the spiritu-
all kinred that is betweene God and his
saints. But bee of good comfort God fail-
eth not to bee thy father, because thou
thinkest him not to bee, neither failest thou
to

To the
third, pro-
ving that
God is his
father.

The prodigall son
and this
sinner
compared
together.

Luke 15.
18.

to be his childe, because thou darrest not
thinke thy selfe to be his childe : and these
first words vrged against thy selfe, are noo-
ther then the words of the prodigal vnthrift
spoken of in the Gospell, that had long
haunted harlots, and liued riotously as thou
hast done : and when by aduersitie he was
brought to consider of his life as thou now
doest, he had that opinion of himselfe that
thou now hast; iudging himselfe vnworthy
to bee esteemed a sonne. His words are re-
corded in the 15. of *Luke*, and 18. verse:
*I will arise and goe to my father, and say to
him, father I haue sinned against heauen and
before thee, and am no more worthy to be cal-
led thy sonne, &c.* Compare thy selfe with
him. Thou canst not be worse, nor in worse
case then he was. Hee forsooke his fathers
house, and was departed farre from God,
knowing very well from whence hee was
departed. He neuer had minde to returne
backe againe till miserie compelled him,
of whom we need not feare to say (for it is
plaine and cleere) that no loue to his father
nor to his fathers house, but pinching ne-
cessitie and extreame miserie made him a
conuert. And while he was abroad, what
was his course? In the fifteenth Chapter

of

arest nor of Luke, and the 13. verse it is said, *Hee* Luke 15.
 and these *wasted his goods with riotous living* : that is, 13.
 are noo- all the blessings of God bestowed vpon
 vnthrift him, (whatsoever) in mind, in bodie, or in
 ad long estate, hee wasted them vainely without
 y as thou any fruit either to the praise of GOD, or
 he was good of his saints. Yea, wickedly, to the Luke 15.
 o: i now dishonour of God, and great offence of his 30.
 lfe that children. And in the thirrieth verse, the
 worthy brother saith of him, *hee hath denoured thy*
 s are re- *goods with harlots* : that is, hee followed
 . verse: wholly the flatterings and incitements of
 l say in the flesh and of the world; hee pursued
 as in and earnestly and greedily the pleasures of sin,
 be cal- hee polluted the whole man, both bodie
 fe with and soule in carnall and spirituall fornication :
 worfe and hee dishonoured his mercifull
 fathers God in conuerting to his sinfull courses
 God, for the furtherance thereof, all the gifts and
 ee was graces of GOD. This was his behauiour
 eturne being departed from his father. In the
 d him, end, by miserie iustly fallen vpon him, hee
 r it is was touched, ashamed, and confounded
 father as thou art. (seest thou not thine estate liue-
 g ne- ly described in the estate of this prodi-
 him a gall yoong man?) Yet after all this wan-
 what dering and wicked behauiour, hee re-
 apter peneth, returneth, humbly praiceth,
 of and

and is graciously receiued to fauour. Take this example vnto thee, and view it well dwell vpon it with holy meditation: such as hee was in his wandring, wickednesse and trouble of mind, such thou art: such as hee was in his returne home, and in his humble praier vnto God, such be thou, and such fauorable intertainement as he found, thou also shalt finde. Are not these things written for our learning, that wee through patience and consolation of the Scriptures might haue hope?

God promised to be his father.

And say not that God is not thy father. Adde not that saying, either to the former discomforts of thy soule, or to the former sinnes and errours of thy life, that thou shouldst thereby wrong either God or thy selfe. Thou knowest the words of *Moses* to the people of *Israel*, in the 32. Chapter of *Deuteronomie*, and the 6. verse. If thou know them not, heare, and let thine heart vnderstand them. *Is not he thy father that bought thee? hee hath made thee, and proportioned thee.* If hee be thy father that made thee and proportioned thee, then surely God is thy father: for as the Prophet saith in the 100. Psalme, and third verse, *It is he that hath made vs, and not we*

r. Take it well on : such needness : such a his hum and such nd, thou gs writ ough pa ripture
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 F. Mose
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 If thou
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 selves. And if hee bee thy Father that
 hath bought thee and purchased thee, then
 whether thou know it or no, and whether
 thou approue it or no, God is thy Father,
 for he hath bought thee with a price, not of
 corruptible treasure, as of siluer and gold,
 but with the pretious blood of his sonne Je-
 sus Christ, a lambe vndefiled and without
 spot. Therfore saith *Paul* in his first Epistle
 to the Corinthians, the 6. Chapter, and 19.
*verse, You are not your own, for yee are bought
 with a price.* And beeing once his, all thy
 wandrings cannot weaken Gods right in
 thee: but he stil shal remaine thy father that
 bought thee. If a sheepe run astraie from the
 fold, and wander long in vnknown pa-
 sures, doth it therefore ceale to bee his that
 is Lord and owner of the whole flocke? and
 if it retorne, or be brought home with the
 feet plucked off, hanging on euery hedge,
 and with the skin and fl. sh torne, wil he not
 acknowledge it and receiue it? Yes hee will
 receiue it with ioy; reade that fifteenth
 Chapter of *Luke* and meditate vpon that
 thou readeest. So farre off is it that the indig-
 nation of heauen shou'd reiect thee, that as
 it is there saide in the 10. verse: *There is ioy
 in the presence of the Angels of God for one
 that*

Luke. 15.
10.

that conuerteth: Make glad the Angels of heauen by thy returne vnto God, and that ioy shall reflect and shine vpon the face of thine owne conscience. And (not to forget what wee haue in hand, to proue God thy father) consider some words of the Apostle writing to the *Hebrewes*, in his 12. Chapter, and 9. verse. *We haue had the fathers of our bodies, which corrected vs, and wee gave them reuerence: should wee not much rather be in subiection vnto the father of spirits, that we might liue?* Hee calleth men that beget vs the fathers of our bodies, and hee calleth God that created vs, the father of our spirits: because in the generation of our bodies men are vsed, but in the creation of our spirits God alone worketh, who is also the principall agent in the framing of our bodies, and men are but instrumentall agents. Therefore while there is a spirit dwelling within thy body, quickning and mouing it, thou canst not deny God to bee thy father. Whose glorious habitation being in heauen, as he saith by the Prophet *Esaie*, in his 57. chap. and 15. vers, *I dwel in the high and holy place.* Thou hast a father in heauen, and therefore thou hast leaue giuen thee by Iesus Christ, yea thou art commanded

Heb. 2. 9.

Esaie. 57. 15

thee by Iesus Christ, yea thou art commanded

led by him, to craue forgiuenesse of thy
sins. Use then cheerefully, but reuerent-
ly and thankfully, the leaue, and obey du-
tifully the Commandement that is giuen
thee, and reiect no fauour granted thee.

And say not, that because as yet thou
neither seeest the fruits of the Holy Ghost in
thy life, nor feelest the testimony of it in
thy conscience, that therefore that spirit is
not in thee. When thou speakest of the
fruits of the spirit, thou makest the spirit to
be as the seed sown in the heart, that bud-
deth and bringeth foorth fruit. And so in-
deed the Holy Ghost within vs is the seed
of our regeneration, of our new life. The
Lord Iesus saith in the third Chapter of
John, and fifth verse; *Except that a man be*
borne of water and the spirit: The water of
Baptisme, and spirit of Sanctification. And
John plainly giues the name of seed to the
Holy Ghost, in his first Epistle, the third
Chapter, and ninth verse, *His seed remaineth in him.*
And when thou speakest of
the testimonie of the Spirit, thou makest
the spirit to bee as a witnesse that testifieth
the fatherly loue of God vnto vs. And so
indeed the Holy Ghost within vs is vnto
our hearts a true witnesse of Gods loue.

That the
holy ghost
is in him,
or may
soone bee
obtained.

John 3.5.

1. John. 3.9

O

Paul,

Paul the Apostle in his Epistle to the Ro-
 manes, the eighth Chapter, and fifteenth
 verse, saith, *Yee haue receiued the spirit of*
 Rom. 8. 15 *adoption, whereby vve cry Abba Father. The*
same spirit beareth vvitnesse vwith our spirit
that vve are the children of God. And Peter
in his speech before the Priests, and Cap-
taine of the Temple, in the fifth of the Acts
 and 32. verse, calleth the Holy Ghost a
 Acts. 5. 32. *Witnesse, saying, We are his Witnesses con-*
cerning these things, which vve say: yea and
the Holy Ghost, whom God hath giuen to
them that obey him. Iesus hath two sorts
 of Witnesses to confirme to the conscien-
 ces of men the death and resurrection of
 him, and his power of sanctifying and sa-
 uing. The one sort is the Apostles, who
 by their doctrine beare witnesse to the out-
 ward man: and the other is the Holy Ghost
 that opening the vnderstanding, and lea-
 ding into all truth, doth beare witnesse to
 the inward man. Now for seed, we know
 that when it is cast into the ground, it bri-
 geth not forth fruit presently: some while
 it resteth, and at length it appeareth. And
 if anie should say, there is no seed sowne in
 this ground, for I see no fruit aboue the
 ground: he might be deceiued, and conuin-
 ced

ced both of ignorance and boldnesse. And for witnesses, wee know, that they doe not speake so soone as they appeare. But first they are prepared and brought to the place where they shall giue testimony, and after when the Iudge or examiner is at leasure, they are called for, and speake their knowledge. And he that should say, such a man hath no witnesses to confirme his cause, for there hath no witnes yet spoken any word for him, should shew himselfe a rash man in his speech. And euen so it is too much rashnesse in thee, to saie, that because thou yet hearest not the voice of the holy ghost, bearing witness in thy soule, therefore the witness is not present to speake when God shall appoint. And that because thou yet seest not the fruits of the spirit, the fruits of sanctification in thy life, therefore there is no seed of the spirit, of sanctification sown in thy heart. Haue patience and wait the Lords leasure, and in time thou shalt see a change: and if it were so that thou hadst not yet receiued the holy Ghost, thou maist and shalt obtaine it, if thou pray to God for it. The Lord Iesus saith in the 11. of *Luke*, and 13. vers. *If you which are euill can giue good gifts unto your children, how much more shall*

*Luke 11.
13.*

your heavenly father giue the holy ghost to them that desire him. So that if there bee a true desire in thee to obtain the holy ghost, aske it and it shal be giuen thee; for the Lord is more ready to giue, then thou canst be craue. All that matter therefore of thy feare for this leaue and commandement of crauing forgiveness of thy sinnes, is vaine; and surely thou art permitted; yea commanded to be a petitioner to heauen: and neglect not to vse the liberty allowed thee to obey the commandement giuen thee.

Answer to the 4. Objection, prouing him to be an Israelite, and to haue right to the promise. And as touching the promise of forgiving iniquity, and not remembring sinne, thou thinkest that it pertaineth not to thee, because it is a covenant made with the house of *Israel*, and thou canst not see that thou canst be esteemed to be an *Israelite*, in any acception of that name.

Let me heere (to begin withall) remember thee of an historie recorded in the Gospell of saint *Matthew*, the 15. Chapter, and 22. verse: A certaine woman of the seed of *Canaan*, dwelling in the coast of *Tyrus* & *Sidon*, hauing at her house a daughter possessed with a Diuell, came vnto Iesus, crauing mercy at his hands for the healing of her daughter: The Lord Iesus reiecteth her as a stran-

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stranger from the common welch of *Israel*, and as some beast of wilde nature not fit to be folded among his milder sheepe, saying vnto her in the 24. verse, *I am not sent but vnto the lost sheepe of the house of Israel.* And when this answer could not check the boldnesse of spirit in which shee came, he dealt more roughly with her, and signified in plaine words vnto her, that hee made no other account of her, then of a dog, in comparison of the children of God, to whom the bread of Gods mercy, by the hands of the Saviour, is to be broken, saying vnto her in the 26. verse, *It is not good to take the childrens bread, and to cast it to whelps.* Tell me what thy heart can object against thy selfe, to exlude thee from the common wealth and house of *Israel*, and to cut thee off from being partner in that promise of obtaining forgiveness of thy sins, & in any other promise of God that is not here by the Lord Iesus Christ objected against this *Cananite* to exlude her from all hope of obtaining mercy at his hands? Hee denies her to bee of the house of *Israel*. Hee doth not acknowledge her to bee a sheepe of his flocke. And in plaine termes, to the vnderstanding of all that heare his words,

Mat. 15. 24

Mat. 15. 28

hee placeth her among dogges, rather then among children. And this is it that thou chargest thy selfe to bee, and therefore seclused from hauing any part in that promise.

But that poore woman would not be answered so, but still shee persisteth in prayer, and knowing and beleeuing that Iesus the sonne of *Dauid* was able to infranchise her, and make her free in the common wealth of *Israel*, and to change her, and of a dogge to make her a sheepe of his fold, yea, a childe of Gods familie, shee intreateth him to admit her to the portion of an allowed dogge, saying in the 27. verse,

Matth. 15. 27. *Truth Lord, yet in deed the whelpes eat of the crummes which fall from their masters table.*

And to maintaine in her such faith and such seruencie, shee had no promise for particularly answering the euill that oppressed her heart, as that promise doeth particularly and most aptly answer to the euill that lieth so heauilie vpon thy conscience: onely she had heard that Iesus had helped others. And her inforced importunitie, and (as a man would thinke) her unreasonable and unmannerlie soliciting, prevailed for her, and shee obtained all that

mer-

mercies that her soule desired. What shall I say then to thee, that so foolishly vrgest against thy selfe the shadow of thine owne suspicion, and thine owne feare, and refusest to call for the mercie that God already hath promised to grant? A *Canaanite* and a dogge (neither *Israelite*, nor sheepe, nor childe) preuaileth, and thou darcest not adventure.

But it runneth in thy head that thou art no *Israelite*: and according to the naturall acception of the name, I grant thou art none, and thou regardest not to be one, because that estate of being an *Israelite* would not benefit thee. But thou also thinkest, that in the spirituall acception of the name thou art none: and affirmest him in that sense to bee an *Israelite*, that is, a childe of promise, an heire of grace, and a preuailer with God, a citizen with the saints, and of the household of God.

Thy definition of a true *Israelite* is good, That this and to be maintained; but thy denying of thy selfe to be such an one is not good, neither to bee maintained. For art thou not descended of Christian parents, and thereby a Citizen with the saints, and a childe borne within the household of faith, and

I. Cor. 7.
14.

1. Pet. 3. 9.

Acts 2. 39.

an holy one from the wombe? The Apostle *Paul* speaking of the children of beleeuing parents, in his first Epistle to the *Corinthians*, the seventh Chapter, and 14. verse, saith: *Else were your children vnclean, but now they are holie.* *Paul* pronounceth them to bee holie, that is, to haue a title to the couenant of grace, and to all the priuileges of the Church, and therefore of the house of *Israel*. And this is their birth-right, if either the father or the mother bee a right beleeuer, though the other parent be an infidell. But both thy parents made profession of the faith of *Iesus Christ*, therefore this birth-right on both sides is confirmed to thee. And who shall denie him to bee a true *Israelite*, that is borne holie, being of that holie nation and peculiar people that *Peter* speakes of in the first Epistle, the second Chapter, and ninth verse? Also thy parents receiued the promises of Gods mercie, not onely for themselves, but for thee: so *Peter* teacheth vs in the second of the Acts, and 39. verse, saying, *The promise is made vnto you, and to your children, and to all that are afaire off, euen so manie as the Lord our God shall call.* And this affliction which now lieth so heauie vpon

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30.1

upon thy conscience, is nothing else then the calling of God, seeking by this trouble to bring thee home vnto himself, that hast long in thy former securitie gone astray from him: and therefore that promise of forgiving iniquitie, and not remembering sinne, and all other promises of his mercie are made to thee, and do belong vnto thee as to a true *Israelite*, thou being the childe of such parents as did inherit the same promises before thee.

And say that thou wert a stranger and for-
 miner, and as hard-hearted as the stones in
 the street that are nothing fit to receiue
 the forme of a seruiceable vessell; yet such
 is the power of the hand of God our potter
 that hee is able to make the hard stones softer
 then the clay, and to soften our hearts as
 waxe to take the impression of this law: he
 is able to make vs vessels of honour, for ho-
 ly and acceptable seruices in his house; and
 he is able to make vs *Abrahams* seed, and
 true *Israelites*. You know the words of
Iohn the Baptist, spoken to the proud Iewes
 that gloried so much that they were *A-*
brahams seed, and in his right were heires
 of the couenant, in the third Chapter of
 saint *Luke*, and 8. verse, *Say not within your*
selves,

If he were
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 become
 an *Isra-*
elite.

Luke 3. 8.

Hosca 2.23

selues, We haue Abraham to our father; for I say vnto you, that God is able of these stones to raise vp children vnto Abraham. So that of no Israelite, of no childe, of no heire, God is able to make an Israelite, a childe, and an heire. Of Gods goodnesse towards them that were no Israelites, the Prophet Hosea speaketh in his second Chapter, and 23. verse: I will haue mercie vpon her that was not pitied: and I will say to them which were not my people, Thou art my people: and they shall say, Thou art my God. If thou wert therefore of that companie that was not pitied, thou maist yet finde mercy: and if thou wert of that companie that were not Gods people, thou maist yet become one of his. The feare therefore that thou saineſt vnto thy selfe, hath no ground. Consider whom thou hast to deale withall, and hope in his mercy that is so liberall in his promises, and is so faithfull in the performance of his word. Thou hast sinned, and he hath promised to forgiue sinnes. Appeale vnto his promises: he cannot faile to performe that which hee hath giuen his word for. Of which word of his, he saith in the 55. of Esay, verse 11.

..II *It shall not returne vnto me void, &c.*

But

But thou canst not yet bee at rest in thy
 soule; and thou saiest, if this leaue of asking,
 and this promise of granting forgiuenesse
 be so free to euery one borne of beleeuing
 parents, as you would make mee belecue,
 how commeth it then to passe that so many
 perish in their sinnes, not only of them who
 are borne and brought vp among vnbeleeu-
 ers that know not the true God, but of
 them also that are descended of belecuers,
 and al their time brought vp in the bosome
 of the Church, that can say before the
 Iudge, as it is in the seuenth of *Matthew*,
 and 22. verse, *Lord haue not we by thy name* 5. obiectio. Many pe-
rish, not-
withstand-
ing this
promise:
why not I?
prophecied? and by thy name cast out Devils?
and by thy name done many great works? and
 yet vnto them the Lord will answer, and
 make profession, saying, *I neuer knew you:*
depart from me ye that worke iniquitie. The
 way that leadeth to death and destruction is
 broad and easie, and many walke in it and
 perish, and I am one among many others
 that haue run in that way, and am yet in it:
 but the way that leadeth to life and saluati-
 on is a narrow way, and few doe finde it:
 And I am one of them that cannot finde it,
 and indeed neuer had any pleasure to seeke
 it: and yet you make the promise of the
 forgiuenesse

Mat. 7. 22.

forgiueneſſe of finnes to be very large, and giuen to all within the Church. And why may not I (notwithſtanding ſo gracious & large a promiſe) miſſe of ſaluation, and fall into deſtruction as well as others? Yea before many thouſands of others? hauing deſerued deſtruction as worthily as any other, and more worthily then many other. Therefore I thinke there is ſomerhing required to the obtaining of ſaluation and forgiueneſſe of finnes that I yet know not, and not knowing it, it is very like I haue it not, and not hauing it, I remaine ſtil vnder condemnation: and notwithstanding all that you haue ſpoken to put life and hope into my ſoule the burden of my ſins, and the feare of damnation is no leſſe heauie vpon me, then before you began to ſpeake vnto mee, I confeſſe indeed that the things that haue beene ſpoken, offer great comfort, but I want the right hand to take it withall. Help me therefore thorow, and ſhew mee what are the conditions betweene God and ſinners, vpon which hee forgiueth finnes; that hearing them, I may know whether I bee capable of that deſired happineſſe; and if I bee not preſently, that yet I may indeauour in time to bee, and ſo at the laſt obtaine

obtaine it: for though you haue not desired me from all my feare, yet you haue wrought in mee a great desire to recouer out of it, not without some hope that it may one daie by the mercie of God be effected.

Hearc then these conditions: so shalt thou knowe, both why others perish in their sinnes notwithstanding this promise: and also how thou maist obtaine forgiveness of thy sinnes according to this promise.

Answer
to this objection,
shewing
these conditions.

The conditions required at our hands, if wee thinke to obtaine forgiveness of sinne, in number are three. The conditions are three.

The first of these three, concerneth our selves and our renouation. It is called repentance, a departure from sinne, and a returne vnto God in holinesse and righteousness. For it is meet for him that would haue sinnes past to be forgiven vnto him, to cease from sinne, and to hate the works of darknesse, wherein hee tooke pleasure before. Which ought to be hated in regard of GOD, because they are displeasing to him that is most holy, and hee that is most glorious is dishonoured by them. And for thine own part, thou hast cause (and

I

Austin.
ser. 181.
de. tem-
pore.

I hope, will also) to hate and abhorre thee for euer, seeing what wofull feare and danger they haue brought thee vnto. 'It is a true saying of saint *Austin* in one of his Sermons

Non nocent peccata praterita, si non placeant presentia. If thou take no pleasure in present

finances, thou shalt take no hurt by sins past. And this saying is grounded vpon the scripture, which must be thy stay. The Prophet *Ezekiel* in his 18. Chapter, and 21. verse,

Eze. 18. 21 *saith. If the wicked will returne from all his finnes that he hath committed, and keepe all my statutes, and doe that which is lawfull and right, he shall surely liue, and shall not die: all his transgressions that he hath committed shall not be mentioned vnto him, Yea vpon our repentance and ceasing from sinne, where we had stained as deepe as scarlet, and like crimson double died, in a colour not easie to be changed, yet there will God cleanse the sinner, and make him as white as snow, and as cleane as the fleece of wooll new washed and scoured. Read to this purpose the words of *Esai*, in his first Chapter, the 16. 17. and 18. verses. It is a place of much comfort.*

God hel-
peth vnto
repenti-
tance.

And when thou hearest repentance to be a condition of the obtaining of forgiuene

of finnes, bee not discomforted in the con-
 science of thine owne weakenesse and in-
 sufficiency of keeping the law of God, as
 it should be impossible for thee to obtain
 forgiveness vpon this condition. I know
 thou canst not but be vnapt for good works
 now at the first, hauing so long before accu-
 stomed thy selfe to a contrary course of vn-
 godlines. But attempt with resolution to re-
 form thy waies, & study with al thy hart to
 serue God according to his wil, God esteemeth
 the will for the worke: yea hee will
 worke both the will and the worke in thee
 of his owne good will. For hee giueth both
 repentance and remission of finnes by Iesus
 Christ whom hee hath appointed and in-
 stituted thereunto. As Peter saith of him in
 the 5. of the Acts, and 31. verse. *Him hath
 God lift up with his right hand, so be a Prince
 and a Saniour, to giue repentance to Israell
 and forgiveness of finnes.* And therefore **Acts. 5. 31.**
 as a good degree of casting thy burden
 vpon God, pray vnto God to giue thee re-
 pentance for thy finnes, that thou maist ob-
 taine also forgiveness. And learne of Da-
 uid to say vnto God, *Create in me a cleane
 heart O God, and renew a right spirit within
 me.* And craue it in hope, for God hath pro-
 mi-

mised to giue it, in the 36. of Ezekiel, and
 25. verse, saying: *Then will I poure cleane
 water vpon you, and you shall be cleansed: yea,
 from all your filthines, and from all your idoli-
 v will I cleanse you: a new heart also will I giue
 you, and a new spirit wil I put within you. And
 I will take away the stonie heart of your bodie,
 and I will giue you a heart of flesh, and I will
 put my spirit within you, and cause yce to walke
 in my statutes, and yee shall keepe my iudge-
 ments, and doe them.* What is it that belon-
 geth vnto repentance, either of the inward
 man for the renewing and humbling and
 sanctifying of the heart, or of the outward
 man for the altering, amending and refor-
 ming of the life, that God in these words
 doth not promise to giue? And wha: he pro-
 mised to giue, that will hee truly bestow,
 if thou make suit vnto him, as is fit and ne-
 cessarie for thee.

The se-
 cond con-
 dition is
 charitie
 towards
 our bro-
 ther.

The second of the three conditions con-
 cerneth our brother, and the merciful visting
 of him, and it is a milde kinde of charitie,
 by which we must be willing to forgive vn-
 to our brother al the wrongs and trespasses
 that he hath done against vs, seeking if wee
 can, to reforme him, but not to shame him;
 and yeelding to do all offices of mercie and
 loue

lend unto him in his necessitie; not seeking
 to be repunged, & to render euill for good,
 and rebuke for rebuke. And this is agreea-
 ble vnto iustice and equitie, that if thou
 wouldst receiue that thou wantest, thou
 shouldst bee willing to giue what thou art
 able, and if thou wouldst finde mercy with
 God, thou shouldst shew mercie to men;
 how what measure wee mete to others, the
 same shall bee met vnto vs; *James*, saith in
 the second Chapter of his Epistle, and 13;
There shall be iudgement merciesse to James. 2.
him that sheweth no mercie, and mercie reioi- 13
ceth againe iudgement. If thou wilt not re-
 mit vnto thy brother, then looke for no re-
 mission at Gods hands; but if thou chari-
 tably remit to thy brother, then cheereful-
 ly promise thy soules remission at Gods
 hands. Cleerely to this purpose speaketh
 the Lord Iesus Christ in the sixt Chapter of
Matth., and 14. verse. *If you doe forgive* Matth. 6.
men their trespasses, your heauenly father will 14.
also forgive you: but if you doe not forgive
men their trespasses, no more will your father
forgive your trespasses. This text is plaine
 and needeth no interpretation, but forgive
 and it shall be forgiven to you. Forgiue vn-
 to men, and you shall be forgiven of God.

Reasons
why wee
should
readily
forgiue.

1.

2.

At the hearing of this condition, there needeth no discomfort arise in thy conscience from feare of thy insufficiencie, for all resteth in thy will; It is no more but this, be willing and the worke is done. Desire not to be reuenged, and thou hast forgiuen him; continue kindnesse vnto him, as if no such wrong had beene done thee, and this condition is fulfilled. And if thou thinke it will be hard vnto thee, by reason of thy froward heart, heare a few reasons that may mooue thee to thinke that it is a matter of nothing, considering what thou desirest to obtaine of God. First, it is not much that thou hast to forgiue thy brother, small and few are his wrongs to thee. But it is infinite that thou seekest forgiuenesse of from God, manie and grieuous are thy wrongs done against him. Secondly, betweene thy brother and thee there is no such difference with the aduantage of dignitie on thy side, that thou shouldst disdain in regard of thy excellencie to put vp wrong at thy brothers hand, for thou (as he) art no better then dust and ashes: but infinite is the difference betweene God and thee, with all aduantage of full excellencie on Gods side, hee being of infinite glorie
and

and maiestie, so that he might iustly disdain
 to put vp wrong at the hands of such a vile
 worme as thou art. Thirdly, thy brother is
 neither by subiection to thy authoritie, nor
 by kindnesse receiued from thee, so bound
 vnto thee, as that in his doings, which thou
 interpretest wrongs, he can be chalenged of
 any great rebellion, & any grosse vnthank-
 fulnesse against thee: but thou, both by
 subiection to the authoritie of God, and by
 daily blessings receiued from God, art so
 bound vnto him, that in thy sinfull deeds
 done against his knowen commandements
 thou art evidently guiltie of high treason
 and rebellion, and most wicked vnthanke-
 fulnesse. Euery of these reasons do inforce
 vpon thy heart (be it neuer so froward and
 swelling) that it is a trifle and matter of no
 worth for thee to forgiue the wrongs of
 thy brother done to thee, if thou desire and
 expect that God should forgiue vnto thee
 thy wrongs done against his diuine maie-
 stie. But in the fourth place marke well
 this, and let it enter into thy froward heart:
 If thy peace were presently settled, and thou
 hadst receiued from God as cleare and as
 assured discharge of all thy sinnes, as *Dauid*
 had when *Nathan* said vnto him from
 God,

2. Sam. 12.
13.

Austen.
lib. 2. de
ser. Dom.
super
montem.

Matth. 18.
32.

God, in the 2. booke of Samuel, the 12. Chapter, and 13. verse, *The Lord haue put away thy sinne, thou shalt not die.* Crueltye against thy brother reuoketh Gods promise, which hath euer included in it this condition of shewing mercy to thy brother and forgiuing him. It is a true saying of S. Austen in a certaine place, *Redeunt dimissa peccata, ubi fraternus charitas non est.* The sinnes forgiuen, returne vpon thee if thou haue not brotherly loue to forgiue thy neighbour. And this is plaine in the parable of the king and his seruant that owed him ten thousand talents. The king being humble intreated, forgauē him the debt, that is promised to forgiue it him. This seruant went forth and met with a fellow-seruant, that owed him an hundred pence, and cruelly he cast him in prison: Which when the king heard of, he was highly displeased, and hauing called this vnmercifull seruant before him, hee said vnto him, in the 18. Chapter of Matthew, and 32. verse. *O euill fornant, I forgane thee all that debt because thou prayedst mee, oughtest thou also to haue had pitie on thy fellow, euen as I had pitie on thee? so his master was wroth, and deliuered him to the gaoler, till he should pay all that was due to him.* His vnmercifull dealing

ing with his fellow to whom he would not
forgive small offences, reuoked the liberall
promise of Gods most large mercie for the
iniquenesse of his manie and grieuous sins.
Therefore suppress all forwardnesse of thy
swelling heart, and after the counsell of
Solomon in the 24. of the Prouerbs, and 29.
verse. Say not I will doe to him as he hath done
unto me; I will recompence every man according
to his works. But be courteous, inercifull and
tender-hearted, forgiving thy brother, and
God will graciously forgive thee.

Prōu. 24.
29

The third
condition
is faith in
God and
in Iesus
Christ.

There is a third condition to be obserued
in them that shall obaine forgiveness of sins.
And that concerneth more directly God, &
his glory and praise; namely: faith in God,
and in Iesus Christ the son of God. That is,
firmly to hold perswasion of the mercie of
God that he reacheth to the forgiveness of
sins, without exception of any sinne; or of
any sinner: as if for sins, there were any
greater then his mercie, & therefore such as
he neither could nor would forgive: and
for the person, there were any to be cut
off of fauour: that vpon his dependance God
would not be mercifull vnto him. The Pro-
phet Micah saying of God for his mercy in
this point, in the 7. Chapter, and 18. verse, Mich. 7.
Who is a God like vnto thee, that taketh

- away iniquitie, and passeth by the transgression of the remnant of his heritage: and firmly to hold perswasion of the merit and vertue of the death and blood-shedding of the Lord Iesus Christ, that it is effectual to take away the sinne of the world, as *Iohn Baptist* saith of him in the first of *Iohn*, and 29. verse, *Behold the Lambe of God, that taketh away the sinne of the world.* Without exception of any sinne or of any sinner; as if for the sinne, there were any so grievous that the blood of Iesus were not able to wash out the staines thereof: and for the sinner, there were any so wicked, that the sacrifice of the sonne of God were not sufficient to make attonement with God for him; the Euangelist *Iohn* concerning sinne, saying in his first Epistle, the 1. Chapter, and 7. vers.
1. *Iohn*. 1. 7 *The blood of Iesus Christ cleanseth us from all sinne.* And the Apostle to the *Hebrews* concerning sinners, saying in the 7. Chapt. and 24. verse, *Hee is able perfectly to save them that come unto God by him, seeing he ever liveth to make intercession for them.*
- Heb. 7. 24. This is faith in God to hold this intire perswasion of the mercie of God, without making exception, which none can iustly make. And this is faith in Iesus Christ the sonne

of God, to hold this intire perswasion of the merit of the blood and passion of Iesus Christ, without making exception, which none can truly make. And this intire perswasion without exception, includeth particular application: for he that excepteth no sinner, excepteth not his owne selfe. And he that excepteth no sinner, excepteth not himselfe. Of the vertue of this faith, to obtaine forgiveness of sinne, and all other graces at the mercie of God, and for the merit and by the vertue of Iesus Christ the mediator, these and manie other places of Scripture doe speake fully and plainly. In the 21. Chapter of *Matthew* and 22. verse, the Lord Iesus saith, *Whatsoever you shall aske in prayer, if yee beleue, you shall receiue it.* And in another place in the Gospell by Saint *Marke*, the ninth Chapter, and 23. verse, *If you beleue, all things are possible to him that beleueth.* And *Peter* in the *Acts*, the 16. Chapter, and 31. vers. preacheth thus to the Gaoler, *Beleue in the Lord Iesus, and thou shalt be saved.*

Matth. 21. 22.

Marke 9. 23.

Acts 16. 31.

God helpeth vnto faith.

It may be the remembrance of this third condition breedeth some discomfort vnto thee, as threatening vnto thee no forgiveness because thou hast no faith: thou hast it nei-

Iudg. 3.

ther in possession, nor in power: Whether thou haue it in possession or no, it may be a question, because thou maiest haue it without present feeling of it. And sure, if ever thou hadst it, thou hast it still: For as the Apostle Iude saith in his Epistle, the faith is once given to the Saints. It hath his summerly beautie, and winterly barrennesse: It admitteth increase and decrease. But as the tree liueth in the winter though it bee bare, and when cold stormes are past she weth his life by budding in the spring: so faith, nipt and benumbed with the pinching cold of fleshly temptations, as soone as it pleaseth God to send ease of trouble, she weth it selfe by reioycing and praising God, as it were in a spring, and then manifestly declareth the continuance of his booke when yet he could not be discerued. But if thou wert indeed without it, what bar of question that thou hast no power to command it. It is not a matter of that facilitie to be cleane in God vnto saluation: that some stop account it, who use to say, they can beleue what they list. For to command silence to accusing thoughts, and to stop the mouth of Satan that chargeth thee with thy sin, & to suppress the sentence of Gods law that

con-

condemne thee for sinne; and to binde
the hands of Gods iustice that is ready to
execute thee for sinne, and to quiet a consci-
ence disturbed and set on fire with feare of
deserved wrath and deserved damnation;
and to do all this is to beleue in God vn-
to saluation) is a worke of greater difficultie
when he vnderstandeth, that faith, he can
beleue what he list. Credulity to think this
or that to be true because some body tells
it so, is one thing: but faith to rest upon
Gods promises for the forgiveness of sinne
is another thing. The first, namely credulity,
when men are hight of beliefe, is a fault and
infirmitie of nature. The second, namely
faith whereby all accusations are avoided,
and all the fierce darts of the Diuill quen-
ched is the vertue of the spirit, and meerely
the gift of God. The Apostle Paul saith in
the 9. Chapter to the Ephesians, and 2. verse.
*By grace are you saved through faith, and
that not of your selves; It is the gift of God.
Yet the same Apostle makes it a worke of
wonderfull power of God, to bring a sinfull
man vnto this saving faith; when it was to
raile Iosus from the dead: as appeareth by
his words in the same Epistle, the first Chap-
ter, and 19. verse, where he praieth for the
opening*

Eph. 2. 8.

Ephes. 1. 19 opening of the eyes of their vnderstanding that they might know, *What is the exceeding greatnesse of his power toward vs, which beleue according to the working of his mighty power which he wrought in Christ, when he raised him from the dead.* So that if any man be able to raise vp the dead, & quicken the if he list, the he is able to beleue vnto saluatiō if he list. Surely faith vnto saluatiō is not in the power of man to take vnto himselfe.

Faith is
attained
by praier
and the
study of
Gods
word.

But while I make faith not to be in thine own power, I doe not therefore take from thee all possibility of obtaining it, if it were wholly wanting: for I haue shewed thee, that it is the gift of God: hee that quickneth the dead, he it is that maketh sinners beleeue: and if thou wouldest beleue, and wilt pray vnto him to giue thee a heart to beleue, God will heare thy praier, and grant thy desire, and that without faile, if thou praie vnto him in his sonnes name, who saith vnto vs, in the 16, Chapter of Iohn, and 23. verse, *Verily, verily, I say vnto you, what soeuer ye aske the father in my name he will giue it you.* And while thou praieest, thy faith will grow, and while thou beleeuest thou shalt haue more heart to pray, and these two within thee, faith and praier, will affoord

**Iohn. 16.
23.**

mutu-

annuall help either to other, and they will
grow together, that thou shalt become
strong in faith, and fervent in prayer. Au-
stin hath an apt saying in a certaine place:
*Provenimus credimus, & ut ipsa non deficiat
fides qua oramus evemus: fides fundit orationē
& falsa oratio fidei impetrat firmitatem.* Let
us beleue in God that we maie pray vnto
him, and let vs pray that the faith by which
we pray vnto him faile not: faith powreth
out, prayer vnto God, and prayer powred
out obtaineth strength of faith from God.
Pray therefore imboldned by the promise
of the Lord Iesus. And seeing the chiefest
meanes whereby God worketh faith, is his
word, euen the word of the Gospell which
therefore the Apostle Paul calleth the
word of faith, that is, the word begetting
faith, the word in which and by which wee
beleue, saying in the tenth Chapter to the
Romans and the 8. verse, *The word is neare
thee, even in thy mouth, and in thy heart, this
is the word of faith which we preach.* There-
fore giue thy selfe to the study of the word,
Heare, read, meditate therein. There shalt
thou finde the sweet promises of mercy.
There shalt thou finde Iesus the mediator,
in whom all the promises of God are yea, &
are

Austin.
Ser 36. de
verbis do-
mini,

Ro. 10. 8.

are Amen. There shalt thou finde assurance
for thy soule to bring it to true rest. For thy
priuate reading, and what thou shalt gain
thereby, heare the saying of our blessed Sa-
uiour in the 3. Chapter of Iohn, and 39. ver.

Io. 5. 39.

*Search the Scriptures, for in them you shall
to haue eternall life; and they are they which
testifie of me.* There shall we finde the true
knowledge of Iesu Christ and eternall life.
And for thy diligent hearing & what thou
shalt gain thereby, heare the saying of (Saint

Ro. 10. 17. *Paul* to the *Romanes*, the 10. Chapter and

17. verse. *Faith is by hearing, and hearing
by the word of God. By hearing we shall ob-
taine vnto that faith which is the con-
dition that wee now talke of.* And for thy
meditating in the worde of God, and the
benefit that thereby thou shalt obtain, heare
the saying of *Dauid* in the first *Psalm*, and
2. verse. he plainly pronounceth him blef-

Psal. 1. 2.

*sed that hath his delight in the lawe of God,
and in his law meditates day and night.* To
shew thee fully how available to the ob-
taining and increase of faith, the Studie of
the Gospell will bee, the reading, hearing,
and meditating thereon, consider the say-
ing of Saint *Paul* in the first chapter to the
Romanes, and 16. verse. *I am not ashamed of*

the

the Gospell of Christ, for it is the power of God
 of saluation, to enerie one that beleueth,
 the Jewe first, and also to the Gracian. For
 the righteousness of God is revealed, from
 faith unto faith, as it is written, the iust shall
 by faith. It is the doctrine of faith for
 Jewe & Gentile. It breedeth, nourisheth, &
 increaseth faith. It iustificeth the beleuer, &
 strengtheneth the iustified man, and effecteth these
 things powerfully as Gods instrument; for it
 is the power of God to saue. Though there-
 fore thou have not power to settle thine
 owne hart by giving faith vnto thy selfe, yet
 thou hast cause to be discomfited, for by
 praying vnto God, and by study in the word
 of God, it is obtained at his hands.

These are the conditions betwene God
 and man that God requireth where he for-
 giueth sinnes, three in number: One, that
 concerneth most directly thy selfe, that is,
 repentance, renewing thy heart to hate and
 abhorre sinne, and reforming thy life to flie
 and avoid sinne. A second that concern-
 eth most directly thy brother, that is, cha-
 rity, and compassion to forgiue vnto him
 the wrongs done vnto thee, and to comfort
 him, as thou wouldst that GOD should
 forgiue the wrongs done to him, and
 com-

The three
 conditions re-
 pented.

I

2

comfort thee. A third, concerneth most directly God himselfe, revealed to vs in his sonne Iesus Christ, namely our faith, that we neither thinke basely of the mercie of God, nor of the merit of Iesus Christ, as if there were some person, that it could not relieue, and thy selfe that person: and some sinne that it could not doe away, and that sinne thy sinne.

Others
perish for
not obser-
uing those
condi-
tions.

And now maieſt thou vnderstand what it is that causeth so manie to perish in their finnes, and how it commeth to passe that so few are ſaued, when yet without exception of any sinne, the Lord Iesus commandeth, and by commandement giueth leaue to aske forgiuenesse of sin: and likewise without exception of any sinne, God the Father of our Lord Iesus Christ promiſeth to forgiue sinne.

First, they haue no care of repentance to forsake sinne, yea, with delight they dwell in it, liue in it, and die in it: and they will rather forsake God, and renounce heauen, then leaue their pleasant and gainfull finnes. Secondly, they haue no care of charity and compassion to their neighbour: they regard not the rest, the credit, the prosperity, and safety of their brother: and beeing full of pride

side and fury they prosecute the least strong till they bee reuenged. Lastly, they regard not to know how ample the Lords mercy is: and the death of Christ, and doctrine of saluation is foolishnesse to them: they pray not for faith, and they stop their eares against the word of God. And heereby commeth to passe that they perish in their sinnes: not that their sinnes are so great that they cannot bee pardoned: or God so mercilesse that hee will not pardon them: or Iesus Christ so defectiue in his mediation, that he hath not done inough to discharge them: but themselues are so careless, so proud, so contemptuous, so despectiue, that they will not leaue to sinne, they will not loue their neighbour, they will not know God but they will goe on in their courses like them whome *Jeremie* complaineth of in his 9. Chapter, and 3. verse, *They are all adulterers, and an assemblie of rebels. And they bend their tongues like their bowes for lies, but they haue no courage for the truth upon the earth, for they proceede from euill to worse, and they haue not knowne the faith the Lord.* This is the cause why they perish.

Iere. 9. 3.

And heere maist thou vnderstand how to
reape

Thou
maiest by
these con-
ditions
obtaine
forgiuenes
of sinnes.

reape this benefite of the leaue that Christ
hath giuen thee by his commandement to
aske forgiuenesse of thy sinnes, and how to
reape the benefite the promise of that God
hath giuen thee to grant forgiuenes of sinnes.
First forsake the sinnes that haue bene so
chargable to thee, and hauing already
found the reckoning to bee so heavy, desire
no more at the ordinary of fleshly lusts,
where the soule must pay for it in Hell and
the inheritance waste, that God our Father
hath dearly bought for vs. And finding how
great need thou hast of mercie and for-
giuenesse, to keepe thee from being eter-
nally miserable, learn to bee tender heart-
ed toward thy neighbour, and afford him
forgiuenesse, that thou maist obtaine the
same measure of mercy at the hands of
God. And let it be the chief of thy daily
studies, to vnderstand more clearly then
yet thou doest, how infinite and boundlesse
the mercy of God, and merie of Christs
blood is. In the word of God thou shalt
finde these things. And while thou art oc-
cupied with desire in these studies, faith in
the mercies of God will grow apace, and
in a short time bring thy conscience to that
happie quietnesse that *Paul* speaketh of in
the

the

the fifth to the Romanes, and first verse, *Being iustified by faith, we haue peace towards God through our Lord Iesus Christ.* Thus is thy feare, growing from the multitude of them that perish, and from the small number of them that are saued, shewed to be an idle feare, if thou wilt haue care of those conditions vpon which God granteth forgiveness of sinnes.

But heere againe the afflicted conscience breaketh out into grieuous complaints, and saith, If these be the conditions required where sinnes are to be forgiven, I must neuer looke to grow vnto any conclusion with God for this grace: for I haue not one of these three things in mee. For first, I want repentance, sinne aboundeth in mee, and whether I hate it, or no, I cannot tell, though I know I haue no cause to loue it. And secondly, I hold my selfe to be void of loue to my neighbor: I feare lest I shall enuie other men their happie peace of conscience, and their happie hope of saluation. Sure I am, that I haue hurt them off with the vniust act of my sinne, & haue grieved and offended them with the vngodly example of my sinne. And these things haue no agreement with loue. And as for faith, of

Obiection. Hee hath neither repentance nor charity, nor faith.

Q

all

all three it is farthest off. If despaire could obtaine forgiuenesse of sin, I should soone speed, for I am not farre from that: but if saluation must be apprehended by faith, I am most farre from it, for I haue little or no faith; the present feare that I am in, is an expulsion of faith.

Answer
to the 6.
obiection.

This is the miserable condition of this burden, that they which are pressed with it, doe quickly apprehend, and too well remember any thing that may increase their feare: but they are dull to apprehend, and soone forget any thing that might giue them comfort. If this troubled sinner could but remember while the three conditions were spoken of, what was said vnto him, why he should not bee discomforted at the hearing of those conditions, as if they, or any one of them did breed impossibilitie of obtaining forgiuenesse of sinnes; hee would not now make this friuolous obiection: but let vs helpe to remoue his feare, and to ease his heart.

Thou maist
haue them
and not
know it.

First, thou maist haue them and not know it, & therfore it is great rashnesse to say thou hast them not. For as before this time thou wilt confesse there was in thee wickednesse of life, enuie against thy neighbour,
and

and infidelitie against God, and yet thou
 didst not thinke so, nor couldst be induced
 to beleue it: so at this time there may bee
 in thee repentance, and charitie, and faith,
 and yet in this astonishment of thy soule,
 thou canst not see it to be so. Again, if thou
 haue them not, yet thou art in the way of
 them, and art not farre from them. Thou
 art grieued to finde thy selfe guilty of so
 much sinne, and thy heart is pricked, yea
 thy soule is wounded to thinke vpon it.
 Surely this is the beginning of true repen-
 tance; and thou thinkest other men to bee
 happy in their peace of conscience, and de-
 sirest to haue fellowship with them in the
 fruition of Gods fauour. And is not this
 loue? or at least preparation to loue? And
 thou hast a longing desire to recouer the
 loue of God; thou gladly harkenest to the
 report of his mercy, and wouldst thinke thy
 selfe a happy man if thou couldst grow to
 any comfortable perswasion thereof; and
 doth not such a man follow after faith? So
 that certainly thou art not so farre from
 these things as thou fearest: and pursue
 them more earnestly, follow hard vnto the
 marke: and if thou wert altogether void of
 them, doth it therefore follow, that thou
 canst

Thou art
 not farre
 from them

Thou
 maist haue
 them, if
 now thou
 be with-
 out them

Q 2

canst not, and shalt not haue them? Not so,
They that were borne without them, die
with them, and beare the testimonie of
them in their consciences into the graue
that neuer brought them out of their mo-
thers wombes. And therefore hope in the
Lord, and pray vnto him, and practise all
the good counsel that was giuen thee when
these conditions were first remembred va-
to thee. Repentance is the gift of God, and
he is the Lord most holy, that renueth our
hearts by the spirit of sanctification : pray
him to renue thee. And charity is the gift
of God, and he is loue, and it is he that ma-
keth men to bee of one minde in an house,
that is, in all societies hee knitteth mens
hearts together in loue, and inableth them
to keepe the vnitie of the spirit in the bond
of peace : pray him to giue thee a mercifull
and charitable minde. And faith is his
gift, and he himselfe is a most faithfull God,
worthy to be trusted, the God of truth, that
neither can nor will deceiue them that ac-
cording to his couenant and promises of
mercy, doe trust in him : pray him to giue
a belecuing heart vnto thee. If thou want
this triple grace, thou hast a triple warrant
to call for all grace, with a triple promise to
obtaine

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obtaine all grace. The Lord Iesus saying in the seuenth Chapter of *Matthew*, and the seuenth verse, *Aske, and it shall bee giuen you: Seeke, and you shall finde: Knocke, and it shall be opened vnto you.* Then aske repentance, and thou shalt receiue it. Seeke for charitie and a mercifull heart, and thou shalt finde it. And knocke at the gate of heauen for faith, and it shall be set wide open vnto thee. Wherefore is it that God at this time doth make thee see thy want, but because hee would haue thee call for his helpe?

Matth. 7.7

But stil obiections arise in a troubled conscience, & the poore burdened sinner complaineth that his estate must needs bee desperate. For, saith hee, I feelee a contiunall swarme of euill thoughts stirring in my heart. Thoughts against the maiestie of the most glorious Trinitie. Thoughts against the veritie of the diuine and humane natures personallie vnited in the Lord Iesus Christ. Thoughts against all the Articles of the Christian faith. Thoughts rebellious against Authoritie and seditious against peace. Thoughts, malicious against my neighbour, and vnatural against my selfe. Thoughts vnchristian, vnciuill, inhumane.

7. Obiection. Euill thoughts abound in his heart,

Q 3

Thoughts

Thoughts monstrous, and fearefull. I tremble to thinke that I haue such thoughts. And these must either spring and arise out of mine owne heart; and then woe vnto so wicked a heart: it is like vnto the Inne vnto which the Virgin *Mary* came with the Lord Iesus in her wombe: there was no roome for her in the Inne, she brought forth her first begotten in the stable. So if any come to bring Christ or any Christian thought vnto my heart, there is no roome, they must seeke a resting place elsewhere. Or if they spring not from mine own heart, then are they thrust into my heart by satan, who did thrust the thoght of treasō against his matter into the heart of *Iudas*. And then surely the diuell hath alreadie possession of my heart, & either he sendeth these thoughts as new inhabitants to dwel there, and to keepe possession for him, as the king of *Asbur* sent new inhabitants into *Samaria*: Or els hee sendeth them as so manie furies and haggēs (what should I call them) so manie firebrands to torment me. And being so fully in his power, it is too late to thinke of deliuerance.

Answer
euill
thoughts
hurt not,
if we yeeld
not to
them.

Now the Lord of hosts helpe thee poore afflicted soule, and ease thee of this burden

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den that presseth so heavily : and for thy comfort, vnderstand that if these thoughts arise out of thine owne heart, (as they are in thy heart) they are yet but as the first grasse of sinne, and haue neither blade, nor eare, nor fruit to poison and kill withall, If we take not liking of them, nor suffer our iudgement to be corrupted by them, intertaining them for opinions; nor our will to be seduced by them, leading and guiding them into actions. *James* the Apostle hath an excellent saying to this purpose in his first Chapter, and 14. verse: *Euery man is tempted when he is drawne away by his owne concupiscence, and is intised : then when lust hath conceived it bringeth forth sinne : and sinne when it is finished bringeth forth death.* By concupiscence hee vnderstandeth the first flattering thoughts, the first euill motions that stir in our hart, that make the first proposition to our iudgement and our wil, to try whether they will take hold or no : And howsoeuer the feeblest euill thought be sinfull in Gods sight, who loueth truth in our inward affections, and it is an euidence of that sinfull nature that wee bring into the world with vs deriued vnto vs

Jam. 1. 14.

Q 4

from

from our first parents through all the interceding generations. And howsoever the same euill thought being sinfull deserueth (in the iustice of God) eternall death: yet the Apostle *James* telleth vs, that it becometh not dangerous to vs, nor bringeth forth sinne vnto death, except a man be intified and drawne away by it: for when the iudgement yeeldeth to bee corrupted by it, approouing as good that that is euill, and approouing as true that that is false; and when the will yeeldeth to be seduced by it, intertaining the motion with assent and liking; then from the first thought there is a progresse made, vnto some sinfull action, and in that action men continue impenitent vnto death: this is indeede a dangerous course. And if thou giue such way vnto these euill thoughts, & first sinfull motions, that thou allowest their appearance without checke, & sufferest their daily returne without controlling them, and harknest vnto them with pleasure, or at least with patience: then thou art (as *James* saith) intified, and drawne awaie; and then it is likely that these thoughts will conceiue by the company of thy will, and bring forth some monstrous birth of sinne, whereinto when thou art
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once entred, it is dangerous whether thou shalt finde grace to returne by repentance: and the first deformed birth of sin bringeth foorth another deformed and fearefull birth, namely death. The first of these foule births, namely the sinne, is thy snare. And the second of them namely the death, is thy snare and destruction: as the Apostle *Paul* saith in his Epistle to the *Romans*, the sixth Chapter, and 21. verse. What fruit had you then in those things whereof you are now ashamed? For *Rom. 6, 21.* the end of those things is death. But if at the first appearance of these thoughts & euill motions thou checke them, and shew thy iust dislike of them: if thou arme thy iudgement and thy will against them, withholding thy iudgement from approouing them by shewing how false and vngodly they be and withholding thy will from assenting vnto them, by shewing how sintfull and abominable they be: if thou vse all diligence to expell them out of thy heart, as thou art able, and callest in better thoughts to occupie their places, falling then into some holy meditation of the glory, the greatnesse, the holinesse, the riches, the bounty, iustice and power of God: or into some meditation of the

the right worship of God, and of thy duty to him as thou art a Christian by general calling, or as thou art bound by any other particular calling among Christians, or in some meditation of the glory of heaven, or the purchase of it for beleuers by the death of Iesus Christ, of the meanes by which we may come to the fruition of it, and what manner persons in their conuersation they ought to be, yet take the selues to be coheirs with Christ of that glory. If thou fal into such meditations when thou art at leasure, or set thy mind vpon thy worke and businesse, if thou the haue any in hand, that by this good imploiment of thy mind & body there may bee neither roome nor liberty for those euill thoughts to abide and wander in thy hart: Certainly those thoughts (thogh very busie with thee) shall not bee able to hurt. They shall be no more imputed to thee for sin vnto death, then the motion of *Potiphars* wife vnto *Ioseph*, when she said vnto him, *Come lie with me*, was imputed vnto him. And this course last remembred, is the onely way in such a case of casting thy burden vpo God. If thou be carefull withall to pray vnto God for his grace to help thee to ouercome these swarms of euill thoughts, as hee helped the

Israelites

thy duties to ouercome the swarms of *Ama-*
liques, Philistines, and other enemies: and
 that also thou take heed of Idlenesse, and
 chiefly idlenesse ioined with solitarinesse.
 Idlenesse is the sin to be shunned: solitarines-
 se doeth but make the idlenesse more dange-
 rous. But certainly they that are troubled
 with the assault of such thoughts, to them
 nothing is more dangerous then idlenesse
 and want of imploiment for their mindes:
 when are they at leasure for the deuill; and
 like the house spoken of in the Gospell *Mat. 12. 44*
 whereinto the Deuill entred (in *Matthew*
12. 44.) *the euill and uncleane spirit when*
he came found it empty, swept and garnished,
not fit for him: God was not there with ho-
 ly thoughts, the Diuell therefore entred
 with wicked thoughts. Where the heart is
 not carefully manured by the owner thereof
 to bring forth good, it will of it selfe, to an
 idle owner bring forth euill thoughts. It
 will be like the field of the slothfull, that *Sal-*
omon saith he passed by in *Prouerbs, 24.*
Chapter, and 31. verse. And so it was all
grown ouer with thornes, and nettles had coue-
red the face thereof, and the stone wall there-
of was broken downe. Sloth maketh an ouer-
 grown heart with these euill thoughts. *Euill*
 And if these thoughts be the suggestions *thoughts*
 not thine. *suggested*
by Satan
are his sin,
 of

of Satan, thrusting them into thy heart, as hee did thrust that thought of treason into the heart of *Judas*; if thou doe not open thy heart by thy sloth and other sinnes vnto those thoughts, and bee prepared for the intertainment of them, as a man waiting at the doore of his house to open it to those guests whose entrance he desireth (for so did *Judas* set open his heart to the diuell by enuie and couetousnesse) for when the woman powred the precious ointment vpon the head of Iesus, and *Judas* murmured at the waste, saying, It might haue beene sold for much, and giuen to the poore: and Iesus had defended her fact; then presently *Judas*, who carried the purse, receiued the almes giuen to his master, and now missed this prey; out of couetousnesse and enuie heereupon, went presently to the high Priests, offering to betray him for a reward: and was as readie to intertaine that thought, as the diuell was to offer it vnto him, and his enuie and couetousnesse held open his heart vnto it. If thou by thy idleness and other sinnes dost not set open thy heart to such thoughts, the offer of them in thy heart is the diuels sin, and not thine: and if thou repell them as before hath been shewed,

shewed, they shall no more hurt thee, then
 the suggestions of satan in the wilderneffe
 offered to the Lord Iesus did hurt him: what
 those suggestions were, the Euangelists doe
 shew, and that the diuell audaciously, like
 a tempter, did offer them to the Lord Iesus,
 they also declare: but in what manner they
 were offered vnto him, they speake not, as
 whether the diuell spake them audible vn-
 to his eare, or (which is more agreeable to
 the nature of the diuell, who is a spirituall
 creature) whether he did speake them spi-
 ritually to his vnderstanding, hereof they
 speake nothing. Onely *Luke* saith, that the
 diuell did shew vnto Iesus the glorie of the
 kingdoms of the earth *in the winckling of* Luke 4.5.
in sic. Which sure was a spirituall manner
 of presenting: and why may we not as well
 thinke that hee vsed a spirituall manner of
 speaking? But how soeuer it was, the diuels
 worke in thrusting those vngodly thoughts
 into thine heart, is like that diuels worke in
 stirring those sinfull motions vnto the Lord
 Iesus. The diuell sinned therein as a tempter
 that would haue drawen another to wic-
 kednes; but the Lord Iesus sinned not in
 them, while hee gaue place vnto them, nei-
 ther was drawen by them to doe euill, but
 confuted

confuted them by the Scriptures: those suggestions were no hurt vnto him. Euen so in those thoughts thrust into thine heart, the diuell singeth in them as a tempter that would draw thee to commit wickednesse, but thou sinnest not in them, if thou giue no place vnto them, and suffer not thy selfe to be drawn by them to doe euil, but confutest them by the Scriptures: surely those thoughtes, if thou carrie thy selfe thus, shall doe no hurt to thee. Againe, let me remember thee to pray vnto God for assistance of his grace against those euill thoughtes. And to take heed of idlenesse, and of solitarines,

Eccle. 4. 10 remembring *Salomons Vā soli, Wee vnto him that is alone*, in Ecclesiastes 4. Chapter, and 10. verse. And heere I will also aduise the sinner troubled with these swarmes of euill thoughtes to consider with some learned and godly Physician, and to vse his counsell; for there is oft in the assaults of such thoughtes some mixture of some distemper in the bodie, which he that is wise in God, and desireth true rest to his soule, will not, yea, must not be carelesse of.

The Diuel
hath leaue
to tempt,
not power
to ouer-
throw.

And wheras in the frame of thy obiection thou saiest that if those thy thoughtes be the suggestions of Satan in thy heart, then the

Diuell

Diuell hath already possession of thy heart, and thou art fully in his power, and it is too late to thinke of deliuering thee out of his hand. This is foolish feare. The Diuell hath often leaue to tempt when he hath no power to preuail. Thou heardest euen now, how he had leaue to tempt the Lord Iesus in the wilderness, but he had no power to overthrow him. And thou knowest the history of *Iob*, the Diuell had leaue to tempt him, and it was limited leaue, hee was not able to touch a sheeps taile of *Iob*, till God permitted him, and he could not passe a step further then God allowed him. and whatsoeuer he did, yet had he not power ouer *Iob* to make him sinne in that blasphemie, that hee accused him of before God. And thou knowest what Iesus saith of the Apostles, that the Diuell made suit to win them, but hee interposed his praier for them. So that the Diuell hath not all power, either to trouble by tempting, or to hurt whom hee troubleth: and in thy selfe thou maist see it plain by the very manner of thy trouble, that though he haue power by these thoughts to tempt thee, yet thou art not wholly in his power. For if he had power to hurt thee with deeds, he would not trifle the time with thee to trouble thee with thoughts,

For

For the Diuell euer goeth as far as his commission extendeth to doe any hurt to any childe of man, hee hath not mercy and charity to spare where he maie hurt.

Where he hath most power deliuerance may yet be hoped for.
Eph. 2. 2.

Luk. 11. 22.

And if he had as full possession of thee, as euer he had of any childe of disobedience, yet were it not therefore too late to thinke of deliuerance out of his power. For Paul saith in his Epistle to the Ephesians the 2. Chapter, and 2. verse, that he and the Ephesians walked sometime according to the course of this world, & after the prince that ruleth in the aire, euen the spirit that worketh in the chidren of disobedience. He sometime preuailed in them further then to molest them with vngodly thoughts, for they walked in deeds after his course, and yet they were deliuered out of his power, and made the true sonnes and seruants of God. Indeed the Deuil is a strong man armed, that to his vttermost power keepeth those things that hee possesseth in peace. But the Lord Iesus saith in the Gospell, in the 11. Chapter of Luke and 22. verse, that when a stronger then hee commeth upon him, and ouercommeth him, hee taketh from him all his armour wherein he trusted and diuideth his spoil. And this stronger then Satan is our Lord Iesus

Iesus Christ, who leadeth euen captiuitie
 captiue & by suffering death in his flesh, hath
 as the Apostle saith in his 2. Chap. to the
 Hebrewes, and 14. verse, destroyed him that
 had the power of death, that is the Diuel. And
 to what end but that hee might deuide his
 spoile; and as it is in the same place & next
 verse, That he might deliuer all them, which
 for feare of death were all their life time sub-
 iect to bondage. He ouercame the deuill, to
 this end to deliuer thee and such as thou art
 out of danger, and from their feare of that
 ghostly enimie. And that he doth by the
 word of the Gospell, vnder the free mini-
 sterie whereof thou liuest happily in the
 bosome of the Church. Paul saith to Ti-
 mothie, in his 2. Epistle, the 2. Chapter, and
 25. verse, *Instruct them with meekenesse that*
are contrarie minded, prouing if God at any
time will giue them repentance, that they may
know the truth, and that they may come to a-
mendment out of the snare of the diuel, which
are taken of him at his will. Such is the pow-
 er of the word of the Gospel in the mouth
 of Timothie, and euery minister of Christ
 rightly diuiding the same. In the 10. Chap-
 ter of saint Luke, and fifth verse, it is recor-
 ded, how that the Lord Iesus Christ sent

Heb. 2. 14.

15.

2. Tim. 2.

25.

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foorth

Luke 10.
17.

foorthseuentie Disciples, two and two together, to preach the Gospell. And in the 17. verse, *The seuentie returned with in, saying, Lord, euen the diuels are subject to vs through thy name. And he said vnto them, I saw satan like lightning fall downe from heauen.* The preaching of the Gospell is a ministerie of power, it is the strong arme of God to destroy the kingdome of satan. Where it is truly preached, the wals of satans kingdome are vndermined: and when the people hearken vnto it, the diuell is cast out of them, and hee falleth with violence from his soueraintie ouer them, euen suddenly, as the lightning which breaking foorth in the East is suddenly scene in the West. Therefore if satan had that full power ouer thee that thou fearest, thy diligent attendance to the Gospell preached, will surely worke thy freedome. Let Iesus Christ therefore finde thee a diligent hearer in the Temple, and thou shalt finde him a mercifull Sauour in thy heart. And thou shalt be freed from all power of that aduersarie. And though hee trouble thee with many wicked thoughts, yet thou shalt bee as a prey plucked out of his paws. And it pertaineth to the casting of this burden
vpon

upon God, that thou doe attend to the preaching of his word. And thereto ioine thy humble and heartie prayer vnto God. Following the good counsell of the Apostlesaint James, in his fourth Chapter, and 7. verse, *Submit your selues to God, and resist the diuell, and he will flee from you.*

James 4.7.

But yet the troubled sinner crieth out, hauing his eies fixed vpon the Law of God, and hauing as yet no power to looke vp to the Gospell of peace; and hee further objecteth, and saith: Doeth not the law of God accurse euery transgressor, that abideth not in all that is written in that booke to doe it? And haue not I broken all the Commandements of that law? Yes, I haue broken them in thoght, word, & deed. And therefore sure I am a most accursed creature.

8. Obiection. The law curseth all transgressors, and I haue transgressed.

Indeed heere is the great malice of Satan, which it behooueth all men to looke vnto with great care. In the daies of our peace and securitie hee suffereth vs not to looke into the law of God, lest from thence we might take any direction for the ordering of our liues, but he driueth vs forward after the line of our owne lusts. And then if we haue any remembrance of God, hee onely suffereth vs to thinke vpon his

A fraud of Satan discovered, with warning to take heed thereof.

merciē and goodnesse, and beares vs in hand that we cannot doe that euill that hee will not forgiue: and therefore wee need not care what wee doe, we shall repent in time, and all shall be passed ouer in mercie: and so maketh vs to abuse by contempt, the riches of the bountie, and patience, and long suffering of God. And if we haue any occasion to thinke vpon the word of God, hee presently thrusteth into our mouths the promises of the Gospell, and driues vs vpon that rocke of destruction, that the Apostle *Paul* speakes of in his Epistle to the Romanes, the 6. Chapter and 1. verse,

Rôm. 6. 1. *What shall we say then? Shall we continue in sinne that grace may abound?* The Gospell preacheth the mercie of God in Christ to teach that where sin did abound, deseruing damnation, there the grace of God in Iesus Christ aboundeth more by the forgiuenesse of that sinne vnto saluation. Heereupon, manie that abuse the grace of God vnto wantonnesse, doe resolue to commit sinne more abundantly, that so grace in the forgiuenesse of sinne might more abound. This wicked resolution of presumptuous sinners, hee reiecteth with words of detestation, saying, *God forbid: how shall we that*

Rôm. 6. 2.

are dead to sinne, live yet therein? The true condition of a Christian man that shall finde grace to the forgiuenesse of his sinnes, is to bee dead vnto sinne, and no more to hearken vnto, and to obey the commandements of sin, then a dead seruant can hearken vnto, and obey the commandement of his master: but to bee aliuie vnto God, that is, readily to hearken vnto, and diligently to obey Gods commandements, as a liuing seruant hearkeneth vnto, and obeieth the voice of his master. But so keeping vs from the view and consideration of the Law, and making vs with the wrong hand to take hold of the Gospell, the diuell doth blinde vs in the time of our securitie, till hee haue intangled vs dangerously in many sinnes.

And after, when hee hath vs fast in his hands, and hath obtayned leaue to set our finnes in order against vs, then he suffereth vs to haue no other remembrance of God, then of his iustice and seueritie; & then he presents him vnto vs such a one, as *Moses* describeth him in the 4. Chapter of *Deuteronomie*, and 24. verse, *The Lord thy God is a consuming fire, and a iealous God.* And such a one as the hypocrites in *Sion* remember

Deut. 4. 24.

Esay. 33.
14.

him to bee in the day of their feare, saying, as it is written in the three and thirtieth Chapter of *Esay*, and the fourteenth verse, *Who among vs shall dwell vwith the deuouring fire? Who among vs shall dwell vwith the euerlasting burnings?* And then he suffereth vs not to thinke vpon any word of God, but the condemning Lawe, the accursing law; and then he remooueth from vs all remembrance of the gracious Gospell, of the free, liberall, and faithfull promises, and of the mercifull mediator, and most sweet Sauour **I E S V S C H R I S T**: then hee telleth vs, we haue no right to anie of those things: and maketh vs to obiect against our owne soules, as the troubled sinner here doeth, that the law without fauour accurseth transgressors: and wee without measure haue transgressed; and therefore wee are accursed creatures. But let vs see how wee may relieue this troubled sinner, and against this obiection teach him to cast his burden vpon God.

Answer
to the 8.
obiection,
from the
end of the
law.

Thine obiection is vpon the Law. I mislike it not. The Law shall make thee a full amends for this feare it puts thee into. *Paul* the Apostle in his Epistle to the *Galathians*,
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the third Chapter, and 24. verse, saith, *The Law was our Schoolemaster to bring vs to Christ, that we might bee made righteous by faith.* Gal. 3. 24.

This lawe that accurseth thee with such rigor and seuerity, euen in that curse serueth as a Schoolemaster to instruct thee by driuing thee from all liking of thine owne waies, to seeke thy iustification by Iesus Christ that died for thee. Be not therefore afraid of it, but bee aduised by it, and confessing thy sinnes, flie, as the law compells thee, vnto Iesus Christ; who as the Apostle *Peter* saith in his first Epistle the second Chapter, and twentie fourth verse, *His owne selfe bare our sinnes in his body on the tree, that we being deliuered from sinne, might liue in righteousness, by whose stripes ye were healed.* 1. Pet. 2. 24.

Turne thee therefore from the rigorous face of the Law, vnto the far more cheerefull countenance of Iesus Christ, and behold him hanging vpon the tree, where he suffered for sinnes, not for his owne (for in him was no sinne, nor guile in his mouth) but for thy sinne imputed to him, as the Prophet *Esay* speaketh in his 53. Chapter and sixth verse. *All we, like sheepe haue gone astray, we* Esay. 53. 6.

hau turned euery one to his owne way, and the Lord hath laid upon him the iniquitie of vs all. Looke therefore from the Law that was giuen by Moses, vnto Iesus Christ by whom grace and truth are reuealed. Behold him sweating in the Garden, till drops like blood fell from him to the ground. Behold him scourged with whips, and crowned with thornes, till the blood issued from all parts of his bodie: behold him nailed to the tree, there reuiled most disdainefully by the Priests, and al the people; there crying out vnder the waight of thy sinnes, and of Gods displeasure indured for them, My God, my God, why hast thou forsaken me? Behold him giuing vp the Ghost, and his life searched, whether it were departed or no; with a speare thrust into his side. Then, O troubled sinner, then did he sustaine the curse of the law, now so fearefull vnto thee, that he might free thee from the curse, and make thee a happy creature: As the Apostle Paul teacheth vs in his Epistle to the Galathians, the third Chapter, and 13. verse, saying, Christ hath redeemed vs from the curse of the Law, when he was made a curse for vs; for it is written, Cursed is euery one that hangeth on tree:

that

Gal 3.13.

that the blessing of Abraham might come on the Gentiles through Iesus Christ, that wee might receiue the promise of the spirit through Faith. The blessing of Abraham was the inheritance of the couenant, to hold with him and his seed after him in their generations for euer. Which seed was not to be accounted by carnall birth, but by spiritnall faith, without regard of lineall descent in blood. For which cause it was said vnto him, as we read in the 22. Chap. of Gen. and 18. ver. *In Genes. 22. thy seed shal all the nations of the earth be blessed. 18.* This holy seed is the Lord Iesus Christ. By him all nations (without respect of persons) that belecue in him, as *Abrahams* heires, walking in the steps of his faith, shall become blessed by inheriting the couenant, and thou among the rest. Feare not therefore the sentence of the law: but from the law, turne thy face to Iesus Christ, & the feared curse shall not fall vpon thee. Reuerence the Law as it teacheth a rule of life, & feare it not as it pronounceth sentence of death. God made his sonne vnder the law to redeem them that were vnder the Law. And that sonne of God is called by the Apostle in *Romanes* the 10. Chap. and 4. vers. *Rom. 10. 4*
The end of the law for righteousness vnto euery
one

ry one that beleeueth. If therefore being in the hands of the law, thou wilt looke vnto Iesus Christ, thou hast attained to the end of the law, and so art no more vnder the law, but vnder grace. And remember what Iesus Christ hath said in the third Chapter of Iohn, and 14. verse, *As Moses lift vp the Serpent in the wildernesse, so must the sonne of man be lift vp, that whosoener beleueneth in him, might not perish, but haue eternall life.* Looke vp therefore vnto that serpent lift vp vpon the tree of the crosse, and the sting of death which is thy sinne, & the strength of sinne which is the law, shall neuer hurt thee. Against all danger of death, of sinne, and of the law, heare what the Apostle saith in the first to the Corinthians, the 15. Chapter. and 57. verse, *Thanks be vnto God which hath giuen vs victory through our Lord Iesus Christ.*

9. Obiection. Hee cannot Pray.

Esay. 59.2

But still the vnquiet soule objecteth against his own peace, & saith I haue no reason to hope for mercy, because I haue no hart to pray for mercy. I want all things that pertaine to right praier. First I haue no God to pray vnto, that will lend an eare vnto my praier. Esay the Prophet saith in his 59. Chapter, and 2. verse, *your iniquities haue separated*

parated between you and your God, and your
sinnes haue hid his face from you that hee will
not beare. I haue sinned, and therefore Gods
cares are stopped.

Secondly J haue no mediator in whose
name to aske, and for whose sake I may
hope to speed, because I haue denied
Christ, if not in words, yet in deeds. For
they that doe euill deeds denie GOD.

Paul, saith in his Epistle to Titus, first chap-
ter, and 16. verse. *They professe that they
knowe God, but by workes they denie him.* And
hauing denied him, hee will denie mee, and
so I haue lost him. Thirdly, if I should pray,
I must pray without a promise, but so to do
were to pray idlie: I neuer tooke heede to
the promises of God. At this time I cannot
call them to remembrance: and if J could,
all were one, for God keepeth couenant
and promise with them that loue him, and
keepe his commandements: but I am none
of them.

TIT. 1. 16.

Fourthly I know not what to aske, how
to pray, how to beginne: and how to
make any proceeding: and if at any time I
incline my heart to praie, I am disturbed I
know not how, and other thoughts draw
away my minde.

And

And lastly, which is his greatest miserie, when he thinkes to pray, or when hee doth pray, or hath praied, there is something within him that giues him his answer al- soone as he hath praied, and sometime be- fore hee haue praied. And it is alwaies an answer that cuts off his hope, so that hee takes himselfe in all things to be such an one, as the *Ephesians* are said sometime to
 Ephe. 2. 12. haue bin, in the second Chap. & 12. ver. *They were at that time without Christ, and were aliens from the common-wealth of Israel, and were strangers from the covenants of promise, and had no hope, and were without God in the world.* And being such a one, he is not fit to pray: and therefore hath no reason to hope for mercie, seeing he hath no heart to pray for mercie.

Answer
 to the 9.
 obiection.

This is a grieuous obiection: but in fra- ming this obiection, the troubled sinner fa- reth like a blind man in an vnknown house who wandring without a guide goeth hee knoweth not whether, and stumbleth of- ten vpon the same threshold. So doth he a- gaine stumble at the same offences. First he saith that he hath no God to pray vnto, that wil yeeld him an eare of hearing, because he hath sinned against God. And yet hee was taught

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taught before, that leaue was giuen him, yea that he was commanded to pray vnto God, euen for the forgiuenesse of those sins that made the separation betweene him and his God: and also that God had promised to forgiue those sinnes: And to say that hee hath no mediator in whose name to praie, is but an vnthankfull speech put into his head without any good ground. *Paul*, in his first Epistle to *Timothie*, the 2. Chapter, and 5. verse, calleth the Lord Iesus Christ, *a mediator betweene God and man*. And therefore if our troubled sinner be a man, hee hath a mediator vnto God, euen the man Iesus. And his alleged reason of hauing denied Iesus by vnchristian works, is an insufficient reason to infer this conclusion, that therefore he should not haue Iesus his mediator. For Iesus is *that Lamb of God that taketh away the sins of the world*. So that he hath taken awaie thy sinnes of deniall: sinne no more, denie him no more, & all is safe. And he remembers no promises, nor hath right to anie promises. Let me put thee in minde of one promise which thou didst lately heare out of the 31. of *Ieremie* and 34. verse, where God saith, *I will forgiue their iniquitie, and will remember their sinnes no more*. And ac-

1. Tim. 2. 5.

Ioh. 1. 29.

Ier. 31. 34.

quaint

- quaint thy selfe with the rest by studying in the scripture. And if thou darest not claime them in thine owne right, claime them in the right of thy parents, concerning whom, thou hast heard before that saying of *Peter*
- Acts 2.39.** in the 2. of the *Acts*, and 39. verse. *The promise is made vnto you, and to your children.* And if thou darest not claime them in thy parents name, yet claime them in the name of Iesus Christ, and for his sake, of whom the Apostle saith in the 2. to the *Corinthians*
- 2. Cor. 1. 20** the first Chapter, and 20. verse. *All the promises of God, in him are yea, and are in him Amen. &c.* There is no nay in the promises of God, claimed in the right of Iesus Christ. Use therefore his name, intreat God the Father for his sonnes sake to performe vnto thee his promised mercie. That labour of thine shall not be in vaine, the Lord Iesus hauing said in the 16. of *Iohn*, and 23. verse. *Verily, verily I say vnto you, what soeuer ye aske the father in my name hee will giue it you.*
- Iohn 16. 23**

And he saith he knows not how to pray. I beleue it. Oft times Gods deare children are so astonished with the burden of their trouble, and euen with this burden of sinne affrighting their soule, that they know not

how

how to pray. *Hezekiah* faith of his astonished soule in the time of his sicknesse, in the thirty eight Chapter of *Esay* and fourteenth verse. *Like a crane or a swallow so did I chatter, I did mourne as a dove. Mine eyes were lifte up on high. O Lord it hath oppressed mee, comfort mee.* Hee did looke vp vnto GOD, hee depended vpon his gracious helpe, but in seeking that helpe, hee was not able to pray in any distinct manner like an aduised man, but his praying was like the mourning of the Doue, and like the chattering of the swallow. And *Paul* pronounceth it more generally as a rule, saying in the Epistle to the *Romanes*, the eight Chapter, and twenty sixt verse, *Wee know not what to pray as we ought.* This being so common among Gods children, shalt thou be a fraid to be a suiter vnto God because thou knowest not how to praie? shalt thou therefore be out of comfort? If thou canst not pray, yet (lifting thine eyes vpon high) with *Hezekiah* chatter and mourne, weep with the Apostle *Peter*: we read not in what words he praied, but we read in what bitterness of heart he wept. *Bernard* calleth the teares of sinners the wine of Angels. And concerning the true vigour of praier,
Austin

Esa. 38. 14.

Rom. 8. 26.

Bern. Ser.
30. in can-
tica.

256 . . . *The strong Helper.*

Austin in one place saies, it stands more in teares then in words. He instructeth a certaine rich widow how to pray vnto God: & among other things, he hath this saying.

Austin E. pist. 121. cap. 19. Est ad probā. *Plerumque hoc negotium plus gemitibus quam sermonibus agitur, plus fletu quam affatu.* This businesse of suing vnto God, is dispatched by sorrowfull sobbes, rather then by words, and by weeping rather then by speaking.

Let God therefore heare thy sighes and grones: Let him see thy teares. Water thy couch with the Prophet, and God will gather vp, and put euery drop into his bottle. Thus doing, when thou thinkest thou hast not praied, thou hast praied most mightily. For as a good father saith, *Oratio, deum le-*

Ier. in Esa. *nit, lacrima cogit:* The words of praier, gently moue the Lord, but the teares of contrition forcible compell him to yeeld his helpe vnto vs. And in this affliction growing vpon thy heart, because thou knowest not how to pray, heare a notable comfort that the Apostle giues thee in the forenamed place of the eighth Chapter to the *Romanes*, verse, 26. *The spirit helpeth our*

Rom. 8. 26 *infirmities, for we know not how to pray, as we ought, but the spirit it selfe maketh requests for vs with sighes that cannot bee expressed.*

Where

Where thine owne strength and wisdome faileth, there the wisdome and power of Gods spirit kindleth in thee strong desires, and earnest longings after the mercy of God. And the meaning of those desires and longings God perfectly vnderstandeth, and needs not to be informed by thy words. So that though thou canst not pray as thou oughtest to doe, yet that seruice goeth forward well, while thou hartily desirest Gods fauour. Of which desire there needeth no other argument, but euen the grieve of thine owne heart, seeing in thy sinne cause of Gods displeasure.

And that other thoughts come into thy hart when thou bendest thy selfe to praier, maruell not at it, neither therefore bee so farie discomfited as to giue ouer praying, but strue the more to pray; and to watch therunto in the attendance of thy thoughts, and lift vp thine heart vnto God, and keepe it with all care looking towards him. These thoughts of thine heart partly arise from thine owne weakenes and corruption, that are more fit for any thing, then to attend with settled reuerence vpon God: and partly they are mustered together, and thrust so vncertainly into thine heart by the wick-

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ed

ed enimie that would not haue thee pray, because he knoweth that the mercy of God is most easily obtained by praier. Therefore doth hee seeke to hinder thee in that businesse. But be thou the more earnest, remembering the saying of our blessed Sauour in the 26. Chapter of *Matthew*, and 41. verse,

Mat. 26. 41 Watch and pray, that ye enter not into temptation.

And one thing mentioned in thy obiection, let me giue thee warning of, that thou giue not answer hastily vnto thy selfe, to thy discomfort. When thou praieest to God and to none other, attend to take thine answer from God and from none other. About this point the sonnes of men erre very dangerously; and faile in extremities, and few can keepe the right meane to expect and take their answer from God. While men liue carelesly in sin, and prouoke God euery daie, if they chance to offer any petition to heauen, or by any meanes be occasioned to thinke vpon answer of their hopes from heauen, they euer boldlie answer themselues, like the man whom God complaineth of in the 29. of *Deuteronomie*, and 19. verse, *That hearing the words of the curse, bleisseth himselfe in his heart, saying, I shall*

Deut. 29.
20.

shall haue peace although I walke according to the stubbornesse of mine owne heart. God gives no such answer to such men. It followeth in the same place, *The Lord will not bee mercifull vnto him.* Blessings belong to them that feare God, not to them that contemne him. He that inquireth for Gods will reuealed in his word, shall finde another answer belonging to the petitions and hopes of such men. The threatnings of Gods iudgements are all denounced against them, as in the fore-remembred place, the twenty ninth of *Deuteronomie* and 20. verse. *The wrath of the Lord and his lealousie shall smoke against that man, and euery curse that is written in this booke shall light vpon him, &c.* On the other side, when men are humbled in the sight of their sinns, and haue great remorse in their hearts, if they power out any sighes and groanes vnto GOD in their praier, and by any meanes bee occasioned to thinke vpon answer of their hopes from heauen, they euer fearefully answer themselves, like those men spoken of in the three & thirtich, Chap. *Eze. 33. 10* of *Ezekiel*, and 10. verse, that say, *If our transgressions, and our sinnes bee vpon vs, and*

Deut. 29. 20.

Eze. 33. 10

we are consumed because of them, how shall we then live? that is, our sinnes deseruing death, and those sinnes now laied to our charge, and the hand of God being heauie vpon vs for them, there is no hope of life: God giues no such answer to contrite harts and to humbled spirits. He doth not so reject the dejected man. He that inquireth for Gods will reuealed in his word, shall finde another answer of comfort and health appointed for them. The promises of mercy runne all vpon their side. In the 4. of Deuteronomie, and 30, verse, *Moses saith to the people these words: When thou art in tribulation, and all these things are come vpon thee, at the length, if thou returne to the Lord thy God, and be obedient vnto his voice (for the Lord thy God is a mercifull God) hee will not forsake thee, neither destroy thee, nor forget the covenant of thy Fathers, which hee swaue vnto them.* Vnto this I might add many promises of like nature, assuring health and comfort vnto humbled spirits, that seek mercy at the hands of God with teares and sighes, and grones; their hearts refusing to take ioy and delight in any thing, till they may recouer againe Gods fauour, and once againe see the light of his countenance.

Danid

Deut. 4.30

David commendeth God by this gracious
 propertie of comforting such dejected crea-
 tures, saying in the 145. *Psalm*. & 14. verse.
The Lord upholdeth all that fall, and lifteth up Psal. 145.
all that are ready to fall. And in the. 147. 14.
Psalm, and 3. verse, *Hee healeth those that* 147. 3.
are broken in hart, and bindeth up their sores.
 Pray thou therefore vnto God in the name
 of Iesus Christ, and pray with comfort of
 heart: and when thou hast made request
 vnto God, accept no answer, but from God.
 First he answereth comfortably in his word
 to all such as thou art, comming vnto him.
 With that first answer appeale thy trou-
 bled minde, till God in his rich mercy, by
 his deed of deliuerance, giue thee a further
 answer. Obserue these rules: and if thou
 wert at this present in as bad taking as the
Ephesians were at the first, thou shalt short-
 ly become as they became afterward.; of
 whom it is said in the words next follow-
 ing to those, which thou didst remember in
 thine obiection in the second Chapter to
 the *Ephesians*, and 13. verse, *Now in Christ*
Iesus you which once were farre off, are made
neare, by the blood of Christ. They which
 were without God, without Christ, with-
 out promise, without hope and strangers

from the Communion of the Saints, were made the sonnes of God, the Disciples of Christ, and heires of the promises, filled with all hope, and became Citizens with the Saints, & true members of the Church: and so by the mercie of God shalt thou.

to Obiection. Hee is forsaken, he is lost, he is a reprobate.

Yet is not the mind quiet, nor indeed can be, till God bring the tentation to an issue, and remooue his burden. In the meane time, though he cannot charge himselfe out of any reason, yet he ceaseth not to charge himselfe out of his feare; and saith, that his condition is out of question whether hee may obtaine mercie or no: for, saith he, I am forsaken of God, I am a lost childe, a very son of perdition, & I am a reprobate, and a far more vile sinner then manie reprobates. And therefore you labour in vaine that offer comfort to mee, and that take so much paines to answer my objections: you may well deuise answeres before me, and other men, but they are vnanswerable before the iudgement seat of God.

An Apostrophe vnto God.

Ah Lord God, thou knowest whereof we be made, thou vnderstandest that we are but dust: and wilt thou permit so weak creatures to bee assaulted with so strong tentations? Yea Lord, thou wilt, to thy glorie

glorie thou wilt, that thy power may bee made perfect through weakenesse, and that the sufficiencie of thy grace in helping may be knowen, and that thou maiest be found worthy of that honorable name, that thy faithfull seruant the Apostle *Paul* giues thee, calling thee in the second Epistle to the *Corinthians*, the first Chapter, and the third 2. Cor. i. 3. verse, *The father of mercies and God of all comfort.* Helpe therefore with thy mercie, helpe with thy comfort: instruct mee to speake thereof, and giue to this afflicted sinner, the powerfull feeling thereof. To whom now I turne my speech in thy name.

Answer
to the 10.
Obiection

In this temptation I hope the diuell hath spit his last poison. If this brunt may bee indured and ouercome, I hope peace will grow speedily, by the blessing of the God of peace. And for answer vnto this obiection, First, I say, that if these words had beene spoken by the Lord himselte, I should haue stood astonished at the hearing of so fearefull a sentence. I would haue kept silence for reuerence of the speaker, and without replie I would haue glorified God in his iudgements: and I would haue said vnto him as *Iob* saith in his 39. Chap. and 37. verse. *Behold I am vile, what*

Iob. 39-37.

shall I answer thee? I will lay my hand upon my mouth: once haue I spoken, but I will answer no more, yea tu wise, but I will proceed no further. But I doe vnderstand from whence these words doe come, and from thence I take vnto me comfort of replying, for I find them to arise out of that soile that breedeth errors and lies. And therefore they are cleerely subiect to exception.

Himselfe
beeing the
speaker is
not to bee
credited.

Thou thy selfe art in mine eares the immediate speaker: and against thee and this speech of thine, I haue iust exception, First the thing whereof thou presumest to pronounce, is a thing exempted from mans iudgement, and whereof no man hath leaue to pronounce, till God by some euident tokens doe manifest his owne purpose.

Three things (one saith) there are which are exempt from mans iudgement. The first is the word of God. What he hath spokē that must stand; man hath no power to iudge it, otherwise then in humility to reuerence & adore it. The second thing is Gods eternal counsel: which is onely knowen vnto himselfe, and no man can say it is thus, or thus, till God by his apparant work do manifest it. The third thing is the reprobation of particular men, whereof no man is able particularly

particularly to pronounce, nor indeed ought
to iudge either himselfe or any other to bee
of that number. God saueh and condem-
neth whom he will, not whom we assigne
and nominate. Oft times they are vile in
the eies of God whom we approoue, and
oft times they are approoued before God
whom we haue hard opinion of. *Paul* saith
of God in the 9. Chapter to the *Romanes*
& the 18. verse. *He hath mercie on whom he*
will, and whom he will he hardneth. And of
euery particular man, the same Apostle
saith, in the 14. Chapter of that Epistle, &
4. verse: *He standeth or falleth to his own ma-*
ster: that is, as God our master shall bee
pleased, either to shew mercy, or to exe-
cute iudgement, so shall euery man stand or
fall, escape or perish, not as either he him-
selfe, or any other, of him shall iudge and
pronounce. Therefore this point of particu-
lar reprobation being exempted from mans
iudgement (for God sheweth mercy, and
giueth faith and repentance at his pleasure
euen while the theefe hangerh on the tree)
iust exception lieth against this vnkinde
and sharpe obiection.

Rom. 9. 18

Rom. 14. 4

Secondly, if the matter were such as man
might iudge and pronounce of, yet I may
without

without offense (if I see reason for it) deny to credit thy words, because, as all men are, so art thou, (when thou art in best tune) apt to be deceived, and prone to lie. *David* Psal. 116. 11. *I said in my feare, all men are liars.* And what the Prophet spake in feare, the Apostle S. Paul without feare, and in a freer minde hath confirmed, saying, in the 3. Chapter to the *Rom. 3. 4. Romanes, verſe 4. Let God be true, and every man a liar, as it is written.* And I am not bound to keepe silence to euery word that comes from the mouth of a liar, when I haue reason to thinke otherwise than hee speaketh, as I haue against thy obiection at this time.

Thirdly and lastly, I haue at this time iust cause of exception against thy words, because thy present disease, thy disquietnesse of minde, thy feare that thou art in, trouble both thy vnderstanding and speech, that thou canst neither apprehend things as they are, nor pronounce them as thou vnderstandest them; and thou labourest vnder a temptation directly bent against thy faith, perswading thee those things that are preiudiciall to thy soule. And out of some violent fit of that temptation, thou makest this vnruly kinde

kinde obiection against thy selfe. Thus in regard of thee that art the immediate speaker in mine eares, I haue iust liberty to reply against this obiection.

But howsoeuer thou art in mine eare the immediate speaker, yet in my vnderstanding, the words of this obiection haue another, a more remote, & a dangerous author. The spirit of God, which is the spirit of truth, and leadeth into all truth, is called in the Scripture a Comforter. In the 15. Chapter of *Iohn*, and 26. verse, *When the Comforter shall come, whom I will send unto you from the Father, euen the spirit of truth which proceedeth of the Father, he shall testify of mee.* But the words of this obiection sound not like the words of a Comforter: therefore I cannot iudge them to bee the words of that spirit that is the spirit of truth: but there is another spirit, that, as the Lord Iesus saith in the 8. Chapter of *S. Iohn*, and 44. verse, *abode not in the truth, because there is no truth in him: when hee speaketh alie, then speaketh hee of his owne, for he is a liar, and the father thereof.* To him is the name of Satan giuen, which signifies an aduersarie, because he seeketh our hurt, and in all things dealeth with vs as an aduersarie,

The deuill being author of this obiection, it is to bee rejected.

Ioh. 15. 26.

Iohn 8. 44.

1. Pet. 5. 8.

aduerſarie, of whom vnder the name of an aduerſarie the Apoſtle *Peter* warns vs to take heed, ſaying in his firſt Epiſtle, the 5. Chapter, and 8. verſe. *Your aduerſarie the diuel as a roaring Lion walketh about, ſeeking whom hee may deuoure.* And the words of this obiection were neuer put into thy mouth by any friend: and they plainly ſhew an aduerſarie, euen that aduerſarie to be their author and ſuggeſter; who being himſelfe eternally forſaken of God, viterly loſt without hope of redemption, and a reprobate angell, bound in euerlaſting chaines vnder darkeneſſe vnto the iudgement of the laſt day, would make thee beleeue, that thou alſo wert forſaken, loſt, and reprobate in like manner as himſelfe. Now ſuch an one, a liar, and an aduerſarie, being the promp-ter of theſe fearfull things vnto thine heart, thou oughteſt not to giue any the leaſt credit vnto them. Hee being a lying ſpirit, pietie teacheth thee not to beleeue him. And being an aduerſarie, wiſdome (if thou haue any) perſwades to diſtruſt him. And both from thee the ſpeaker, and from him the author of this vngodlie obiection, I haue much confidence, and am much imboldened to make replie. And
againſt

against thy vncharitable affirmation, saying, I am forsaken, I am lost, and I am a reprobate, I will oppose a more charitable negation, and say, thou art not forsaken, thou art not lost, thou art not a reprobate. And I will see how J can maintaine my saying, and ouerthrow thine, that thou maist not be ouerthrowen.

First, thou saiest thou art forsaken. If by this saying, thou meanest that now for the present, God hauing laid trouble vpon thee, withdraweth his strength from thee, and leaueth thee vnder the crosse, to crie and grone, and to take notice of thine own infirmitie : in this sense I grant thou maist bee forsaken : but this is but a temporarie forsaking, it is not a finall forsaking. And to them that are so forsaken, God after in his time returneth with saluation, and there is hope for them. Heereof let this be an argument vnto thee, that the best seruants of God are in this manner forsaken, and feeble themselues to be so, and complaine heauily for it, and yet after obtaine helpe. So was it with *Dauid*, when hee said in the 22. Psalme, and first verse, *My God, my God, why hast thou forsaken me,* Psalm. 22. 1 *and art so farre from my health, and from the*
words

He may
be forsa-
ken for a
time, and
after a-
gaine re-
ceiued to
favour.

words of my roaring. If wee should say that these words were words of feare, rather then of truth, it might bee with shew of reason maintained, for God was not so far departed from him as he feared. But grant that they were words of truth, and that God was departed from *Dauid*, and had forsaken him; did not God returne againe vnto him? And had not he hope of Gods returne? Did not God receiue him againe into his protection, and helpe him? And had not he hope of such helpe from God? That hee had such hope of Gods returne to his helpe, he declareth by his praier vnto God continued in the same Psalme, in the 19.

Psal. 12. 19. verse, whereof he saith, *Be not thou far off, O Lord my strength, hasten to helpe mee.* And that God did returne vnto him and helpe him according to that hope of his; he also declareth in the Psalme, speaking of himselfe, though he vsed the third person, as if hee did speake of others, in the 24. verse,

Psal 22. 24. *Hee hath not despised nor abhorred the affliction of the poore, neither hath hee hid his face from him, but when he called vpon him hee heard.* So that though hee were forsaken, it was but for a time: when God hid his face from him, by earnest praier the Lord

Lord was discovered: and when the Prophet called vpon him, God heard him. I might heere adde the example of our Saviour Iesus Christ, who hanging vpon the Crosse, and beeing vnder the same tentation for other mens sinnes, which thou art vnder for thine owne sins, vsed the same words that *Dauid* did, saying as it is in the 27. chap. of *Matthew*, and 48. verse, *My God, my God, why hast thou forsaken mee?* I intreat this afflicted sinner, hearing the sonne of God to complaine that he was forsaken of his Father, to tell mee his opinion, whether hee were eternally forsaken, or forsaken only for a time; and whether after this forsaking he was not recouered out of danger? If he should answer that hee was eternally forsaken, and that hee was not recouered from his feare, it were most absurd. For the historie is plaine and cleare, that though he were forsaken vnto the death, and left vnto the will of his enemies, and sealed vp in his graue, yet as the Prophet saith in the sixteenth Psalme and tenth verse, so might hee say vnto God that had forsaken him, *Thou wilt not leaue my soule in the graue, neither wilt thou suffer thy holie one to see corruption.* Mat. 27. 48
Psal. 16. 10

For

For on the third day he rose againe from the dead, and after forty daies hee ascended into heauen; and in fulnesse of Glorie and maiesty he sitteth at the right hand of God. Then it must be confessed that all that are forsaken, are not eternally forsaken: some onely are left for a time, to bee tried, exercised, and humbled. And after triall is taken, and humility wrought in them, he that had forsaken them, doeth gather them againe into his lap: he that had left them to themselues taketh charge of them. And that our sinner in this manner is for a little time forsaken, I will not deny.

He cannot say that he is eternally forsaken: there are reasons to the contrary.

But if our sinner, complaining that hee is forsaken, haue any other meaning, as namely that God hath forsaken him for euer: I answer him first, that hee speaketh foolishly, and out of ignorant feare; that being a matter of Gods secret counsell, whereof it is not possible that he should haue certaine knowledge, that hath not so much knowledge as hee should of Gods reuealed wil. Let him first goe and make himselfe better acquainted with Gods reuealed will: Let him study to know the promises, threatnings, precepts, and rules contained in Gods word. And as for the secret counsel of God

so much as concerneth him to vnderstand
God will in time by his worke make
knowne vnto him. In the meane time let
him learne to keepe silence that hath no
certaine knowledge of the thing whereof
he presumeth to pronounce.

Secondly, I say vnto him, that the man- Those
ner of his tentation argueth (against his say- whom
ing) that he is not forsaken for euer. For if God forsa-
God had purposed to forsake him for euer, uer, hee
he would not haue laied vpon him this ten- vseth to
tation, to make him thereby to see his sin, giue
and the danger that his sinne bringeth peace vnto
him into: for the sight of these things is the that they
very redy waie to repentance: for it maketh may not
a man to bee truly displeased with his sin, see & hate
and it maketh him restlessly carefull and their sins.
desirous to winde himselfe out of the dan-
ger, and it doth awake him with a witnesse
out of his old security. But rather if the Lord
had intended his eternall reiection, hee
would haue rocked him asleep in his secu-
rity with continuall prosperity, that hee
might haue had no cause to feare sinne:
Solong as the Prodigal childes prosperity
lasted, he neuer thought of returning home
to his fathers house: that surely is the way
to scale vp sinners in their securitie, and

T

to

to keep them from all thought, or all desire, or at least from all resolution with speed to leaue sinne. And so vseth God to deale with them whom he forsaketh for euer. As
 Job. 21. 7. *Job* obserued, saying vnto God in his 21. Chapter, and 7. verse, *Wherefore doe the wicked liue and waxe old, and grow in wealth? their seed is establisht in their sight with thee, and their generation before their eyes.* Marke in the next words what followeth, *Their houses are peaceable without feare, & the rod of God is not vpon the.* They are not troubled with any tentation like thine. *Their bullock gendereth and faileth not: their cow calueth & casteth not her calfe. They send forth their children like sheepe, and their sonnes dance, they take the Tabret and Harpe, and reioice in the sound of the Organs. They spend their daies in wealth, and suddenly goe downe to the graue.* Thus for the most part God dealeth with them whom hee meaneth to forsake for euer. And this continuall prosperity most kindly locketh vp all the powers of their soule in security as in a dead sleepe that they neuer intend repentance, but are confirmed in their sinne, and in the contempt of God, as *Job* in the same place noteth in the very next words, at the 14. verse.

They

They say also vnto God, depart from vs, wee desire not the knowledge of thy waies: who is Iob. 21. 14
 the Almighty, that we should serue him? And what profit should we haue, if wee should pray vnto him? Whereas no tentation that can come vnto a man, doth so kindly weaken the heart, and open the eies of a sinner to see his sinne, to hate his sinne, to forsake his sin, & to turne vnto God, & seek pardon by repentance, as doth this tentation of thine. Thinker rather that God is gathering thee vnto himselfe, and laies this burden vpon thee, to staie thee frō running stil from him, then that hee hath eternally forsaken thee.

But against this fearefull perswasion of finall forsaking, the best of all arguments is the gracious manner of the Lords mercifull dealing with his people, whom yet he dealeth with all no lesse sharply, then hee hath now dealt with thee. The Prophet *Esay* sets downe that manner of the Lords dealing, & deliuers it in the words of God himselfe, in his 54. Chap. & 7. verse, saying thus: For a little while haue I forsaken thee, but with great compassion will I gather thee: for a moment in my anger I haue my face from thee for a little season, but with euerlasting mercy haue I had compassion on thee, saith the Lord thy redeemer. Let vs compare thy

Gods dealing is to forsake for a time, and after to gather with great compassion.
Esa. 54. 7.

thy words with these words of God, and see how neere thou comest to his truth. Thou saist, God hath forsaken thee for euer: and God saith, for a little while haue I forsaken thee. Thou saist, God hath hid his face for euer, and thou shalt neuer see again the light of his countenance: and God saith, For a moment in mine anger I hid my face from thee for a little season. Thou saist, God hath cast thee away for euer, and thou art fallen finally out of the lap of his loue and tender compassion: and God saith, With great compassion will I gather thee, and with euerlasting mercy haue I compassion on thee, being thy Lord and Redeemer. How agree these sayings of God, and thine? Iust as Yea and No, as truth and falshood, as light and darknesse. And yet thou wouldest that thy words should be taken for words of truth, and no replie made against them. Rather doe thou take the words of God for words of truth, and rest in them without making any reply against them, for so it becommeth thee.

But thou vsest varietie of speech in thy obiection, and thou saiest thou art lost, and thou art a childe of perdition. Wel be it so. Is there therefore no remedie? If thou think so,

Thou art
not lost
without
remedy.

so, thou art deceiued. We read in the Gospel, of a sheepe that went astray, and was lost, but the owner of it left the flocke in the field, and went forth and sought for it, and found it, and brought it home with ioy, and called his friends and neighbours together, and said vnto them, *Reioice with mee, for* Luke 15.6.

I haue found my sheepe which was lost. In the same place I read of a woman that hauing ten peeces of money, lost one, and then lighted a candle, and swept the house, and searched all corners, at last found it, and called in her neighbours, and said vnto them, *Reioice with mee, for I haue found the* Luke 15.9.

peece which I had lost. There also I read of a young man, the second sonne of his father, that wandered long, wasted his fathers goods, fell into misery, and by miserie was compelled to returne home; whom his father espying as farre off, ran vnto him, and with much compassion and ioy intertained him, and made a feast for gladnesse, and gaue this reason of his gladnesse, in the 15.

Chapter of Luke, and 24. verse: *This my* Luke 15.
sonne was dead, and is aloue againe: and hee 24.

was lost, but he is found. Thou saiest thou art lost: I heare thee, and I say with thee, The sheepe was lost: the groat was lost:

the sonne was lost. But what became of them when they were lost? Perished they? no: what then? They were found againe. The sheepe was found, and safely put together with the rest within the fold. The piece of money was found, and with the rest was safely laid vp. And the sonne was found, and intertaind kindly into his fathers house. And canst not thou see in them, what is like to become of thee, that art lost as they were? Whatsoever is written of that sheepe and that piece of monie, and that sonne, is all written to reach thee. Thou art that lost sheepe, and Iesus Christ is the shepherd and Lord of the flocke that seeketh thee. Thou art that lost piece of mony: the church, the spouse of Iesus Christ is that carefull woman, that by the ministerie of the Gospel, as with a light in her hand, searcheth euery corner for thee. Thou art that lost childe, as thou (but with an euill minde) callest thy selfe. And God in Christ, euen God the Father of our Lord Iesus Christ, is that most louing and kinde father that is readie to intertaine thee: and if thou wouldest but turne thy steps towards him, hee would meet thee, as it is said of that father in the fifteenth Chapter

of

of saint Luke, and the twentieth verse,
When hee was yet a great way off, his fa- Luke 13.
ther saw him, and had compassion, and ranne, 20.
and fell on his necke, and kissed him. Bee not
 then discomforted in thy lost estate, as if
 there were no hope of recovering thee, and
 restoring thee.

The name of lost is vsed in two seuerall
 senses: for sometime we say a thing is lost
 when hee that had it in possession or kee-
 ping knowes not what is become of it, the
 thing in the meane time, being perhaps ve-
 nic safe in some vnknown place, and it is
 onely lost to him that had it in keeping,
 because it is out of his possession & know-
 ledge, but it is not lost in it selfe: as if thy
 horse bee strayed out of thy ground, thou
 knowest not where he is, and hee perhaps
 is in some good pasture of thy neighbours
 not far off. And sometimes we say a thing
 is lost, when it is spoiled and perished,
 though perhaps it remaine stil in the posses-
 sion of him that had it in keeping, and hee
 knowes where it is, and what is become of
 it. As if thy horse being yet within thine
 owne ground, were fallen into some pit, and
 drowned, or by leaping ouer hedges had
 staked himselfe, and so were killed.

If thou be
 lost, Iesus
 Christ
 both see-
 keth and
 saue them that
 were lost.

In both these cases a man saith, I haue lost a horse. The opposit of lost, in the first signification is to seeke the thing that is strayed, and out of the way, till thou findest it. And the opposit of it in the second signification, is to saue the thing that was ready to be lost, if a man come in time, and to vse all good meanes for preservation of it, and to preserve and recouer it by such meanes. Now I would intreat this afflicted sinner to tell me in what sense he thinketh himselfe to be lost. I beleue, though hee haue not thought vpon it before, that hee will answer that hee is lost both in the one and other sense.

First, God looketh not after him, taketh no knowledge of him, as hee doth of those that he hath any care of, and so he is lost in the first acception of the word, being out of the knowledge of him that was heretofore his keeper: for God useth to say to such wicked men as he is, I know you not.

Secondly, God hauing brought his sinnes now to remembrance, and for those sinnes, hauing poured out a viall of wrath vpon him in this his great affliction, he is lost in the second acception of the word, as a thing perished; for hee feeleth himselfe neere to destruction,

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destruction, appointed to destruction, and
 alreadie deliuered into the hands of cruell
 executioners by the iust sentence of God
 to be destroyed. This were a heauie case if
 it were so. But bee it so: let it be granted,
 yet there is hope vnto thy soule: for
 there is one that seeketh thee to finde thee
 out where soeuer thou art, and to bring thee
 home into the possession, knowledge, and
 care of thy first keeper, so to recouer thee
 from being lost in the first sense. And there
 is one that saueth from destruction, those
 that were ready to perish, and deliuereth
 from damnation those that were alreadie
 iudged, and plucketh out of the iawes of
 death, out of the snares of Satan, and out
 from the gates of hell, those that were rea-
 die to be swallowed vp and deuoured as a
 prey, so to recouer thee frō being lost in the
 second sense. And this seeker is of that di-
 ligence and wisdom that hee cannot bee
 deceiued, and this Sauour is of that good-
 nesse and power that hee cannot be letted
 from finding what he seeketh, and from sa-
 uing whom hee intendeth to deliuer: of
 whom *Paul* to the *Hebrews* in the 7. Chap. Heb. 7.25.
 and 25. verse, saith, *Hee is able perfectly to
 saue them that come vnto God by him.* And
 who

Luke. 19.
10.

who is this diligent seeker, that will so certainly finde? who is this mighty helper that will so certainly saue? It is the Lord Iesus Christ, the sonne of God, the Saviour of mankinde, of whom the Euangelist, yea himselfe (the Euangelist onely reporting his words) saith in the 19. Chapter of Saint *Luke*, and 10. verse, *The sonne of man is come to seeke and saue that which was lost.* So that if any thing were gone astray, if any man were out of the knowledge and care of his keeper, Iesus came to seeke him. And if any were worthy to perish, and already by sentence giuen adjudged to perish (and such is the condition of all men) he is come to saue them. And it is worthy obseruation, that he saith the sonne of man came to seeke, and came to saue, as making this seeking & sauing of them that were lost, to be the onely end of his comming. Therefore was he conceiued by the holy ghost, therefore did he take flesh of the Virgin *Marie*, therefore was the Son of God made the son of true man, one of vs, & in all things without sin like vnto vs: & being so made man, therefore did he fulfil al righteousness, & yeld obedience vnto the death, that he might seek and finde them that were gone astray, and
that

that he might recouer and saue them that were lost. So that hee that shall denie these things to be truly intended, and fully performed by Iesus Christ, doth make idle and fruitlesse the incarnation and passion of our Lord Iesus Christ, and denieth the vertue of the death and the bloodshedding of the sonne of God. Let our afflicted sinner consider these things, and set his hart on worke to meditate vpon them, and it will come to passe that whereas before, the remembrance of his lost estate was cause of heauinesse vnto him, the same very condition shall giue him comfort and hope, and serue him as an argument to prooue him to be one of those for whom Iesus died to saue them. For if it be true that the Lord Iesus came to seeke and to saue them that were lost: and be also true that he is lost, then it must also be true that Iesus Christ came to seek and to saue him. The Lord Iesus said to the woman of Canaan in the 15. Chapter of *Mat.* Mat. 15. 24
verse 24. I am not sent, but vnto the lost sheep of the house of Israel. So that if our afflicted sinner see himselfe to be a lost sheepe, there is hope the Lord was sent for him, sent to seeke him, sent to saue him: whereas, if he had a proud opinion of himselfe as had the Pharisees

Mar. 19.3.

Pharisees that he were not as other men, or nourished a carelesse opinion of himselfe as doe the contemners of the world, that hee were in no danger, then Christ indeed should not profit him, for he came for none such. He saith of himselfe in the ninth chapter of Saint *Matthew*, and 13. verse, *I am not come to call the righteous, but the sinners to repentance.* In this verie name therefore, that hee is a lost sinner, a sinner worthy to perish, he may comfort himselfe in Christ, and hope to be saued by him.

The estate
of a Chri-
stian: how
it is in
himselfe.

Let me in a few words, briefly and plainly, open to this sinner his estate. If he looke into himselfe, and consider what hee is by birth, what he is by kinde, and what he hath manifested & declared himselfe to bee by his life & conuersatio, surely he is a lost creature, and childe of wrath: for hee shall find nothing in himselfe but sinne deseruing eternall destruction; and eternall destruction rewarding sinne. And it is thus not onely with him, but euen with all men, and among al others, with the elect of God, with his owne peculiar people: euen they at home, and in themselves are lost creatures, dead in sinnes, and deseruing eternall death by sinnes. The Angell appearing to *Ioseph*, saied

saied vnto him of the sonne Iesus whom Marie should beare, in the first of *Matthew*, and 21. verse, *Hee shall saue his people from their sinnes.* Those whom his Father gaue vnto him, therefore called his people, them he saueth, and he saueth them from their sins. By which speech is plainly intimated, that euen they, considered in themselves, were lost by their sinnes. And so is our afflicted sinner, considered in himselfe, with respect to his kinde, his birth, and his life, he is lost, he is a child of perdition. But I would not haue him gaze so long vpon this his naturall estate, that his dazeled eyes should after be vnable to looke any higher. And how it is considered in Christ, & by his holy calling.

Such a view of this our originall condition, as may serue to beat down the pride of flesh and blood, and to bring vs vnto true humility, and the denial of our selues before God is sufficient: Let him therefore after consider himselfe in another, and view his condition and estate in Iesus Christ, by vertue of his holy calling, and his second birth (namely by his regeneration) how God hath drawn him out of the loines and wombe of belecuing parents, that inherited the covenant to the benefit of themselves, & of their seed after them in their generatiōs for euer.

How

How God admitted him from his very birth into the fellowship of his saints, and marked him for his owne by the water of Baptisme sprinkled vpon him in the name of the holie Trinitie, as one adopted by God the Father, redeemed by God the Sonne, and from that time sealed vpon the day of full redemption by God the holy Ghost: how God hath brought him vp in the bosome of the Church, the schoole of eternall life, and in this schoole hath taught him to know God, and himselfe. God his creator, himselfe the work of Gods hands: God his Sauour by Christ, and himselfe one of his saued people. How God hath put vpon him the name of his holy Sonne, and from the glorious title of the Messiah, which is by interpretation the Christ, hath graced him with the title of a Christian as a member and follower of that Christ. While he vieweth and considereth these things, he shall espie himselfe to bee now no more a stranger and forrener, but a Citizen with the saints, & of the household of God. While he is in this contemplation, he shall finde himselfe to bee a saued creature, he shall finde in Christ forgiuenesse of sinnes, peace with God, and hope of eternal saluation,

saluation. This is the condition of euery ser-
uant of God, in himselfe lost, and a sonne of
perdition, as all men be : and in Iesus Christ
a saued saint and an heire of eternall life, as
all Gods chosen bee.

But thou saiest also that thou art a repro-
bate, and a viler sinner then manie repro-
bates. This last thing, namelie, that thou
art a viler sinner then manie reprobates,
may be spoken, beleueed and granted. But
the first thing, namelie, that thou art a re-
probate, is neither to be spoken by thee, nor
granted by me, nor beleueed by any. The
name of a reprobate is to bee vnderstood
with reference, not vnto our naturall cor-
ruption, which makes vs all children of
wrath, and worthy of reprobation ; but ra-
ther vnto the eternal and secret counsel and
purpose of God. And therefore the name
signifieth, not euery man that is a most
vile sinner, but him that is ordained by
God from euerlasting, to perish iustly,
in and for his sinne, that God by de-
claring in him his power and his iustice,
may bee glorified in the worke of his
owne hands, as of right appertaineth vn-
to him. This description of a reprobate is
to bee prooued out of the wordes of
saint

He cannot
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God.

saint Paul, in the Epistle to the Romanes, the 9. Chapter, and 22. verse, in these words, Rom. 9. 22. *What and if God would, to shew his wrath, and to make his power known, suffer with long patience the vessels of wrath prepared to destruction?* The men (for their reprobation) are called vessels of wrath: their reprobation is shewed when it is said of them, that they are prepared to destruction: the end of their reprobation is signified to be the glorie of God in the manifestation of his iustice and power, when he is said to suffer them with long patience, that when their ripe wickednesse calleth for punishment, he might shew in them his wrath and power. Where, by Gods wrath we are not to vnderstand a nic disturbed or disturbing passion, as that is which we call wrath in man, but the seuer execution of his iustice without respect of persons, to declare his holy dislike of the sinne that hee punisheth. This is it that the Scripture calleth his wrath, euen his holie and vnpartiall iustice. And for the manifestation of this his iustice and power, that for it he may be honoured among his creatures, hee doth indure these reprobates, and in the end iustly destroy them. And that it doth of right belong vnto God, and he may glorifie

glorifie his owne name by manifestation of his iustice and power, and may appoint a-forehand so to doe, the whole question of the verse before remembred, *Romanes*, 9. 22. and the discourse of the Apostle in that place doe plainely proue it. For as the Potter hath power of his clay, out of the same lump to take one peece to make a vessell for honourable seruice, and another piece to make a vessell for baser seruice, the seruice of both being necessary: so God, that is the potter and fashioner of mankind, hath full power out of the same lump of humane flesh (made in the creation of *Adam*, and multiplied by the gift & power of procreation) to take one peece, and thereof to make a vessell of mercy prepared vnto glorie, and to take another piece, and thereof to make a vessell of wrath, prepared to destruction; both these seruices, of the glory of the one, and the destruction of the other, being necessary, and furthering to one holy end, which is the honour of God, in & among his creatures. Thus you heare what it is to bee a reprobate, the name hauing reference not to our original sinfulness, which maketh vs all by nature children of wrath, but to the purpose of Almighty God, seeking iustly his owne honour and glory, by and in his own creature. How then can this afflicted

V

sinner

finer pronounce himself a reprobate, seeing the truth of that name rightly vnderstood dependeth not vpon the knowen sin of man, but vpon the vnkowne and secret purpose of God. Surely that speech is a presuming speech, wherwith he greatly wrongeth himselfe, and which in humility and reuerence to God he must reuoke.

If the sinner for maintenance of that first bold and desperate speech shall further adde and say, I see in my selfe all signes of reprobation, and therefore, not presumptuously but iudiciously, that is, from ground of reason, I pronounce my selfe to bee a reprobate: For first I am a slave to sinne, I am wholly subiect to the dominion of it, it reigneth in my mortall body, and against it there is no resisting grace in my immortall soule. Secondly the wrath of God lieth heauy vpon me, I am already vnder execution, the worm that neuer dieth beginneth already to liue and sting most horribly in my conscience, and what makes or manifests a reprobate but these two? his owne sin deseruing destruction, and Gods wrath working destruction? & to manifest me to be a reprobate, I haue proudly committed sin against God, and he hath iustly powred out wrath vpon me. This bold and desperate reason, to maintain his former
bold

bold and desperat assertion plainly bewraies the nature of this tentation, & burden of accusing thoughts, and terror of conscience: It ceaseth not to accuse, and to inforce those accusations that it prefers: it wresteth all things for euidence to increase feare. The things that he hath now last spoken, may be granted him to be true, that sin hath hitherto reigned too powerfully in him, and that he hath sinned against God most grievously, & that the wrath of God is fallen vpon him for that sin. But the collectiō that he maketh & inferreth hereupon, as that therefore he is a reprobate, these being signes and evidences of reprobation, that must not be granted vnto him: his argument, as weak and of no good consequence, must be denied: for first, sin euen powerfully reigning is no signe of reprobation. Though euery childe of man that is a reprobate, and that is appointed to destruction, doth afterward by his sin deserue his reprobation & destruction yet euery man whose sin deserueth reprobation and destruction, is not a reprobate & appointed to destruction. Whē thou seest a man to wallow in sin, thou maiest be bold to pronounce him a wicked man, and of a wicked heart, for his wicked sinne wherein hee liueth with delight proueth so much. But thou maist not therefore pronounce him a reprobate: for God may giue him pen-

Sin though
deseruing
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nation, yet
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rance, and vpon repentance, forgiue his sins. And what God will doe to him, thou canst not tell: and thou hast more cause to hope of Gods mercy, then to pronounce of his iustice, so long as this sinner liueth in the Church, and vnder the ministry of the Gospel, where God doth allow the meanes of repentance, and maketh daily offer of forgiuenesse of finnes.

The sins
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Instance
in Saul &
Dauid

Many ex-
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Saul.

Therefore whereas before in his obiection hee had said that hee was a viler sinner then manie reprobates, that was granted to bee true. Hee may be so, and yet no reprobate. *Saul* was a reprobate, and *Dauid* was a man chosen of God, for he is said to be a man after the heart of God, that is, a man in whom God delighted. Looke into the sins of their liues, and it will appeare vnto our eies, that *Dauids* sins were more vile then *Sauls*. *Saul*, being commanded to slay the *Amalechites* man and beast, contrary to this commandement, saued aliue *Agag* the King, and the best of their kine and sheepe, and brought them home as a prey into the land of *Israel*. For the extenuating of this disobedience, how many reasonable excuses might bee alleged? First for the sparing of *Agag*'s life. Hee was a man, and it is humanity to saue a mans life: and being an enemy it was noble mercy to saue

saue an enemy : the cowardlie and timerous heart neuer doth so : being a King, it was a roiall mercy to saue him, if he did it in reuerence to roiall maiesty. If he did out of politicke respect either to teach his owne subjects euer to reuerence the person of a King, or to inrich himselfe and his kingdome with the ransome of a King, it was a point of commendable wisdome. Then for the sparing of the fat cattle, it might bee said, would you haue had him make war with flocks of sheep and heards of kine? that had been rather to play the part of a mad man, then of a noble warriour. And if they must die, was it not better to kil them some to day, and some to morrow, that they might bee meat for the people of God, then to be slaine together, and to lie and rot and stinke about the ground, and to bee meat for dogs & fowls? and many a poore man in *Israel* that was not worth a Cow, and many a poore widow that was not worth a sheep, might be relieued, yea inriched with this prey. Further, it is meet that God who had giuen an honorable victory against their enemies, should bee remembred with sacrifices of praise. And this prey would plentifully serue for that holy seruice, so that the Altars of God might smoke with burnt offerings, & yet the people of *Israel* not im-

pouerished, or in any measure burdened with the charge. These and such other reasonable excuses (in the iudgement of man) might be alleged to extenuate the disobedience of *Sauls* fact (though all nothing worth, but vaine, yea wicked, when they are vrged against an expresse commandement of God.)

No honest excuse can be made to extenuate the disobedience of *Dauids* sinne. But to extenuate the disobedience of *Dauids* fact, who can allege any excuse, that in the eyes of honest and modest men may appeare to be reasonable? Hee rose vp from his bed of sloth, whereon he slept in the heat of the day, and walking on the roose of his Palace, from thence hee saw a faire woman washing herselfe in a garden. Lust that commonly accompanieth sloth, seized vpon his heart, and hee began to desire that womans companie. And inquiring of her, he learned that she was the wife of *Vrias*, a valiant seruant of his, that was now abroad in battle in the seruice of *Dauid*, against the *Ammonites*. To her he sendeth the messengers of his lust: she commeth vnto him: and notwithstanding Gods Commandement, whereof *Dauid* was not ignorant, *Thou shalt not commit adulterie*, he did lie with her. Shee conceived by him in her husbands absence. Shee sends him word of it. To couer this his sinne, hee sendeth to the Campe for *Vriah*,

interteineth

intertaineth him kindly all the day, and sendeth him away at night, hoping that hee would goe home to his owne house, and lie with his wife, and so couer the fault that *David* had made, But *Vriah* hauing taken leaue of the King, went not home, but like a Souldier takes vp his lodging among the Kings guard, and visits not his wife. The king hearing this in the morning, staies him also that day, and makes him drunke at supper, hoping that beeing heated with wine, hee would desire to goe home to his wife : but he againe takes vp his lodging where he did the night before. Then *David*, seeing this deuise would not helpe him, resolues vpon a cruell and desperate course, and sends *Vriah* to the campe, and writes by him to *Ioab* the Generall, that hee should place *Vriah* in the forefront of the battell, and in the time of danger should recule backe from him and leaue him alone in the middest of his enemies, that he might be smitten and die. And this commandement was by *Ioab* fulfilled at the next assault made vpon the Citty *Rabbah* and *Vriah* was there slaine. Then was his wife a widow, and free from all men, and *David* tooke her home, and shee became his wife and thus he couered the fault of his first sin with a second as bad, if not much worse,

and what honest man can frame any reasonable excuse for his adultery? what sober man can excuse his fact in making *Vriah* drunk? And what charitable man can by any good words extenuate the sin of his traiterous murder? Surely, the sin of *Dauid* and *Saul* compared together, it appeareth that *Dauid* sinned more vilely then *Saul*, in the Act of their disobedience: howsoever in the heart yeelding to sin, much may be said for *Dauid* that cannot be said for *Saul*, which difference of their hearts appeared presently when they were put in minde of their disobedience by the Prophets *Samuel* and *Nathan*. *Saul* denied first his fact, and after would defend it to bee well done; and lastly being forced to yeeld himselfe a transgressor, he did it very coldly. But *Dauid*, as soone as *Nathan* had said vnto him thou art the man, and had shewed him his fault, confessed it freely, and hartily repented. But in the outward fact, surely *Dauid* sinned more vilely: shall *Dauid* therefore say, I am a reprobate, for I haue sinned more vilely then *Saul* the reprobate? this were first to step too presumptuously into the throne of Gods iudgement. Secondly, it were to be vnthankful vnto God for that faithful and constant loue, that euen with such finnes was not extinguished. Thirdly, it were to bee vniust and

Dauid is not therefore to be esteemed a reprobate, because hee sinned more vilely then a reprobate.

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and vnkind to his owne soule, preuenting the comfort that he might haue in God. Therefore, though our afflicted sinner haue sinned more vilely then many reprobates, it followeth not that he himselfe must therefore be a reprobate. And though they that be reprobates doe by their sinnes after committed, deserue the damnation whereunto by the decree of reprobation they are appointed, yet hee and others committing sinnes worthy of damnation, are not therefore to bee iudged reprobates. And his sin (though greuous) is no signe or euidence of reprobation.

Secondly, he alledgeth the wrath of God Gods now heauy vpon him for his sinne, to be another euidence of his reprobation, Which on men 1 must not be granted. For if this should be a for sin is not an infallible euidence of Gods iust wrath fallible euidence of reprobation. falleth vpon men for their sinnes, they vpon whom this wrath falleth, should bee reprobates, then would these absurdities follow, First, that all that suffer with Christ in this world should bee reprobates. For there is no calamity that falleth vpon men, in bearing whereof they become sufferers, but it falleth vpon them for their sinnes. And the calamitie so falling for sinnes, is a stroke of the wrath of God. For the first, that the calamity that makes vs sufferers, falls on vs for

for our finnes, the words of *Ieremie* are
 plaine in the third Chapter of his *Lamenta-*
tions, and 39. verse, *Wherefore is the living*
man sorrowfull? Man suffereth for his sinne.
 And that the same calamitie falling for sinne,
 is a stroke of the wrath of God, that is, of his
 holinesse abhorring sinne, and of his iustice
 correcting for sinne, appears in the seueneth
 Chapter of *Micah*, and 18. verse, where the
 Prophet, speaking of God, saith, *Hee retain-*
eth not his wrath for euer, because mercie plea-
seth him. He will turne againe and haue com-
passion vpon vs, he will subdue our iniquities,
and cast all their finnes into the bottom of the
sea. That is, for a while hee punisheth in
 wrath the finnes of his people, and after some
 short affliction indured, hee forguieth their
 finnes, and receiueth them againe into fauor.
 In that saying of the Prophet the worke of
 God in laying calamitie vpon his seruants
 for their finnes, is called his wrath. So that
 all the evils that fall vpon men, which suffer
 with Christ in this world, come vpon them
 for their finnes, and are euidences of Gods
 wrath against sinne. So that if it were a true
 rule which our afflicted sinner speaketh, that
 where Gods wrath falleth vpon men for
 their finnes, that wrath should bee an eu-
 dence of the reprobation of the person vp-

Micah 7.18

on which it is fallen, then those men that suffer with Christ in this world should be reprobates. But that suffering is rather an euidence of their election, because it is written in the second Epistle to *Timothie*, the second Chapter, and the eleuenth verse, *It is a true saying, for if wee be dead with Christ, we also shall liue with him: if wee suffer, wee shall also reigne with him.* 1. Tim. 3. 11.

But they that shall raigne with Christ are not reprobates, but Gods chosen. Secondly, if all that beare the wrath of God for sinne were reprobates, and that wrath an euidence of their reprobation, then this absurditie would follow, that God should neuer be displeased with his elect whatsoever they do, and neuer lay any iudgement vpon them that might be interpreted to be an euidence of his wrath and iust displeasure against their sinne. Whereas the contrarie is most true, and God doth often let his wrath fall heauilie vpon his elect for their sins. To that end heare the words of Gods Church, speaking to the malignant companie of her enemies that reioiced at her trouble in the seuenth Chapter of *Micah*, and 7. vers. *I will looke vnto the Lord, I will wait for God my Saviour, my God wil heare me. Reioice not against mee, O mine enemy, though I fall, I shall arise,* Micah 7.7
when

when I shall sit in darkenesse, the Lord shall be a light unto me. I wil beare the wrath of the Lord because I haue sinned against him, untill hee plead my cause and execute iudgement for me. Then will he bring mee foorth to the light, and I shall see his righteousnesse. The Church confesseth that she bare the wrath of God, that she bare it for her sins, and therefore would beare it patiently, because she bare it iustly. And shee takes not that wrath of God for any euidence of reprobation, neither ceaseth to esteeme her selfe to bee the chosen of the Lord, that shal inherit his fauour. And therefore exercise:h her faith in looking vp vnto the Lord: and out off faith, promiseth herselfe all gracious respect with God in her praier, & shewes herself rich in hope, that God himselfe will in due time plead her cause, and bring her out of the darknesse of trouble into the light of ioy: and so magnifie his loue and fauour to her, that her aduersarie the malignant congregation shall bee ashamed. Therefore certainly God doth often let his wrath fall vpon his elect for their sinnes, and the manifest strokes of Gods wrath can not be said to bee infallible euidences of reprobation, as our afflicted sinner reasoneth to his own great hurt. And if happily vpon hearing of these things spoken, his diseased mind should

should begin to cauill, and to say, that if other iudgements and strokes of Gods wrath bee not euidences of reprobation, yet that iudgement and stroke of wrath which is fallen vpon him is a plaine euidence of reprobation. His iudgement being accusing thoughts, and a wounded conscience, whereof *Salomon* saith in the 18. Chap. of the *Proverbs*, & 14. verse, *A wounded spirit, who can beare it?* That stroke is the beginning of intollerable punishment, it is the very gate of hel, it is that worme that shall liue euer in the bosome of the damned, it is euen no other but hell vpon earth. And why should God set a mans sins against him in so terrible a manner as hee doth in this tentation, but because his meaning is to condemne vs for our sinnes, and a-forehand to let vs see that he shall doe it most iustly, our sins being so manie and so loathsome? Against this cauill, and for the remo-ving of this offence from his heart, I will adde this vnto that that hath beene already spo-ken, that God doth lay euen this particular stroke of his wrath, namely, a wounded con- science in the sight of sinnes, and in the feare and feeling also of Gods heauie wrath for those sinnes, vpon his elect: And there-fore that wrath is no euidence of reprobation. The Prophet *David* in the 38. Psalme, and

Prouerb.
18.14.

The particu-
lar stroke of a
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is no eu-
idence of
reprobation.

Psal. 38. 2. and 2. verse speaketh thus : *Thine arrowes haue light vpon mee, and thine hand lieth vpon me : there is nothing sound in my flesh, because of thine anger, neither is there rest in my bones by reason of my sinnes : for mine iniquities are gone ouer my head, and as a weightie burden, they are too heauy for me.* Heere was a stroke of the wrath of God, for he complaineth that Gods hand was heauy vpon him, and that Gods arrowes had pierced him. And it was not a weake stroke, and slight touch, but fearfull and forcible, that it made the whole man languish, and for the anguish of his soule his body also was consumed, and oppressed with paine and feeblenesse : so that neither in his flesh, nor in his bones, remained any soundnesse. And what stroke of Gods wrath was it, but euen this particular stroke of accusing thoughts, and of a wounded conscience by reason of sinnes that were so heauy a burden, that the vexation of them was his consumption? And was *Dauid*, vpon whom this stroke of wrath fell, was he a reprobate? If hee were, hee was such a reprobate as the Lord Iesus Christ was, whom indeede the builders refused, and cast aside, as vnfit for the building ; but God made him the chiefe corner-stone. So in the kingdome of *Israel*, *Saul*, *Doeg*, and other busie doers, despised

and

and cast aside the sonne of *Ishai*, but God did
 chuse him to build the kingdome of *Iudah*.
 This therefore is most certaine, that euen this
 stroke of Gods wrath, when hee seareth our
 sinnes in order against vs, is no more a signe
 of reprobation, than any other stroke of
 Gods wrath whatsoeuer. This part therfore
 of his obiection, when hee calleth himsele
 a reprobate, is a bold and desperate speech,
 wherein hee sheweth himselfe presumptuous,
 against God, and vncharitable against him-
 selfe. And whether he be a reprobate or not,
 he ought not to pronounce himselfe to bee
 so, the name of reprobation hauing refe-
 rence vnto the vnknown and secret counsel
 of God, not vnto the known and manifest
 sinne of man: and though our sinnes deserue
 reprobation, and Gods wrath falleth vpon
 them that are reprobate, yet neither the sinne
 that wee are guiltie of, nor the wrath that is
 fallen vpon vs for that sinne (though it bee
 this particular stroke of a wounded consci-
 ence) are arguments of reprobation.

And wheras he saith, that we deuise answers Our an-
 to his obiections heere among men, but swers are
 those his obiections are vnanswerable be- such as wil
 fore God, let him know that the answers that stand be-
 we haue made to his obiections, are al groun- fore Gods
 ded vpon the word of God, by which word iudgment
 God sear.

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Iohn 12.
48.

God shall iudge all men, and all the causes of all men: as the Lord Jesus saith in the 12. Chapter of saint Iohn, & 48. verse, *The word that I haue spoken, it shall iudge in the last day.* And therefore our answers being grounded vpon that word, shall stand as rules of truth before the iudgement seat of God, when all the obiections that he hath made, growing onely from feare and from a weake heart, counterpoised with a temptation of vnbeliefe shall be found to be of no force. And with this assurance of the sufficiencie of our answers, we wait to heare what he can yet further object, why he may not hope for the forgiveness of pardonable sins, seeing Jesus Christ hath by his commandement giuen him leaue to aske forgiveness, and God the father of our Lord Jesus hath promised to grant forgiveness of sinne, as hath beene shewed before.

11. Obiection. Hee feareth death.

From hencefoorth our afflicted sinner objecteth not with such confidence as before, as thinking there is no hope but out of a yielding heart, not fully freed as yet from feare, and what feare yet remaineth behind afflicting his soule, he now sheweth vnto vs out of these insuing obiections. First, hee saith, that the remembrance of his mortalitie (considering his present wofull estate) is fearefull vnto him two manner waies. First, lest death should

should take him away before he be deliuered from this tentation, as it may well do, for he may die to morrow or to day, within this houre or presently. And if he should so die, this feare being yet vpon him, hee should die in his infidelitie, and without faith, (for hee cannot esteeme this tentation resting vpon him, to be any thing else than a worke of infidelitie, and want of faith) and to die without faith, and in infidelitie, is the high way to eternall damnation. Secondly, if there should bee any intermission and ceasing of these accusing thoughts before death, yet he feareth to die, lest after death the accusation be renewed, and the present ceasing proue but a deferring of the tentation vntill a fitter time. And not without reason he thinkes he feareth this, because the right time of preferring accusations against sinners is the time after death, when the soule is brought to judgement. And if the accusation now bee so grieuous vnto him, while yet there is time for repentance, and hope of forgiuenesse, surely the accusation then will bee much more fearfull, wofull, miserable, and horrible. Therefore the very remembrance of death, come it sooner or latter, before, or after the stay of this tentation, is fearefull vnto him.

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Answer to the 11. Objection: his temptation argueth infidelity, but infidelity is mingled with faith, and therefore he dieth not without faith.

To this we answer, first, that surely his temptation argueth a root of infidelity to remaine in him: for seeing the Lord Iesus Christ hath borne our sinnes in his body vpon the tree, and in bearing hath taken them away, and hath washed and cleansed vs from our sins in his blood: and seeing God the Father of our Lord Iesus Christ, receiuing satisfaction in the sacrifice of his sonne, hath by an irrevocable word promised to forgive our sinnes and to remember our iniquities no more, and these are knowen vnto our afflicted sinner, surely his temptation of accusing thoughts would long since haue receiued an answer, if there had not beene a deep root of infidelity to giue continual intertainment to it: but because there is infidelity in him, it doth not therefore follow that he is without faith. The condition of a christian man in his holy calling from darknesse vnto light, is like vnto the appearing of day after a dark night. It is a similitude much vsed by the holy ghost in the scripture (*Rom. 13. 12.*) *Paul saith, the night is past, the day is at hand.* And in the first Epistle to the *Thessalonians*, the 5. Chap. and 5. verse. *You are all the children of light and the children of the day: wee are not of the night, neither of darknesse.* but when the day beginneth to breake, there is remaining a shadow

Rom. 13.
12.

1. The. 5. 5.

dow of darknesse a long time, and that first growing light is far from the cleere light of noone day. But will any man say because of the remainder of darknes, that therefore there is no light at all? that were not truly spoken. Euen so God, shewing mercy to them that were shut vp in infidelity, giueth them faith, which beginneth to grow like the day light in the first breaking forth of it; and with some faith there remaines much infidelity, shall any therefore say, that because of the remainder of infidelity there is no faith at all? that were not wel. Let our afflicted sinner remember the man that came to our Sauour in the Gospell and said vnto him, *Mark. 9. 24. Lord I beleue, helpe my vnbelief.* Faith was tender & *Mar. 9. 24.* yong in him, and infidelity was old & strong, yet all that strength of infidelity had not put out his faith. And against his infidelity he craueth helpe of Christ: such is the case of this afflicted man at this time. There is infidelity in him, but there is also faith. Infidelity at this time the stronger, & faith the weaker. Let him pray with that man against his infidelity for the weakning of it, and let him say to the Lord Iesus, *I beleue, Lord helpe my vnbeliefe.* And for the strengthening of his faith, let him pray with the Apostles, & say to the Lord Iesus as it is written of him in the

Luk. 17. 5. seuenteenth of *Luke*, and 5. verse, *They said vnto the Lord, increase our faith.* Thus let him doe, and by the mercy of God, his infidelity shall become lesse, and his faith shall grow. And hee shall haue no cause to feare to die without faith, whensoever his mortality leaue him to the graue. Ye, though he should be taken away before the full vanishing of his tentation, because he dieth not without faith in whom at his death remaine some dregs of infidelity: neither dieth he without hope, in whom there do remain some sparks of doubtfull feare. And vnto God thy couered and almost smothered faith will appeare when the same is hiddē frō thine owne sight & feeling.

There is hope of an end of this tentation before death.

Psa. 68. 10.

1. Cor. 10. 13.

Secondly we answer that the afflicted sinner hath small cause to feare the vtremely approach of death, as if he should be taken away before this his feare be overcome. For though we be mortall, and death waiteth at our heels, yet can it not ouertake vs till God command, of whom the Prophet saith, Ps. 68. 20. *To the Lord God belong the issues of death.* And to geue thee comfort that God will not command death to attach thee, vntill hee haue giuen thee a good issue out of this tēta-tion, thou hast his promise giuen thee by the Apostle, saying in 1. Cor. 10. 13. *God is faithful, that will not suffer you to be tempted aboue that you bee able, but will euen giue the issue*
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with the temptation, that ye may bee able to beare it. Here he promisetht an issue of euery temptation, & also that the burdened shall be well able to beare it, and ouercome it. And hitherto though the temptation hath been grieuous vnto thee, and in bearing of it thou hast found and felt thine owne weakenes, yet God hath supported thee, and thou hast been inabled to indure weary daies, and comfortles nights. And in the mean time for thy further strengthening, thou hast inioyed many mercies of God, both in thy soule, and body, and state, and friends. For he hath not smitten thy soule with *Nebuchadnezars* stroke: thou hast had, and still hast thine vnderstanding fres, to inquire after God, and to harken after his mercy: and he hath not smitten thy body with the stroke of *Egypt*, but thou hast bin able to stand vnder thy burden, & to perform many good offices in thy calling: & in thy children, friends and goods he hath not smitten thee with the stroke of *Iob*. Such mercies of God haue accompanied thy affliction, & ministred comfort vnto thee: wherein one part of that promise deliuered in Gods name by the Apostle hath been performed vnto thee, *hee hath not suffered thee to be tempted aboue that thou wert able*. He himselfe that sent the temptation gaue thee strength to beare the temptation, and vnto this day thou bearest it not without hope.

why then cheare vp thine heart, and pray vnto God to perform vnto thee the other part of his promise, *and to giue an issue with the temptation, that thou maiest be able to beare it,* and overcome it. When the Apostle giues vs that promise in Gods name, hee doth commend God vnto vs by the title of faithfull: saying, *God is faithfull that will not suffer you to be tempted; &c.* Pray then vnto that faithfull God: and as hee is faithfull, he will, (hauiug freely bound himselfe) perform his word, and giue an issue of thy temptation, and thou shalt liue to overcome it. And heere J will acquaint thee with an holy rule, which God obserueth in the tentations of his seruants, which rule offereth hope of deliuerance from thy grievous temptation before death: the rule is found in the eighth Chapter of *Deuteronomy*, where *Moses* speaking to the people of *Israel*, and remembring their weary wandring thorow a roaring and terrible wildeernes, and the many heavy accidents, that in that wildeernes chanced vnto them, saith in the 16. verse, that God led them that way to *humble them, and to proue them, that he might doe them good at their latter end.* Gods meaning was, after a hard beginning to bring them to a comfortable end, when first they were humbled and proued: and very fit it is that Gods ser-

Deu. 8. 16

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uans should bee humbled, and proued, and that is best done by crosses: therefore God sends them, but alwaies with a reseruatiō in his good purpose to do them good in the latter end. Applic this vnto thy selfe. It was fit that thou shouldest bee humbled, to acknowledge thy selfe before God to bee dust and ashes; it was fit that thou shouldest bee proued, that thou mightest know thine owne strength to bee but rottenesse: that thou mightest learne to trust, not in thy selfe, but in the liuing God. To humble thee in this manner, and to proue thee, God hath laied vpon thee this crosse, and brought thee as it were into a roaring and terrible wilder- nesse, but with a reseruatiō of good to bee done thee at the end. Surely this rule offereth vnto thee comfortable assurance, that before the end of thy daies thou shalt see an end of thy affliction: and such an end as shal bring thee more ioy then thy affliction doth now breed thee griefe.

And if thou once grow out of this before death, feare no returne therof after death, if that releafe of thy feare be grounded as it should bee: for which, bee thou carefull in time. For if it grow by knowledge of the infinit mercy of God toward humble and contrite spirits, and of the vertuous media-

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on of Iesus Christ that Lambe of God that taketh away the sinnes of the world, gathered by hearkening to the doctrine of the Gospell, which is the power of God to saluation. And if it be accompanied with loue of God, and of thy brother, and with hatred of sinne that iustly offendeth both God and thy brother, assure thy selfe that thy peace so growen, and so accompanied, is not a deferring, but an abolishing of thy temptation: and that hauing once ouercome thy accusing thoughts on earth, thou shalt neuer heare of them before God in heauen. Wherefore else doth the Lord Iesus say of the determination and censure of his seruants, either assuring forgiuenesse to the penitent, or denouncing iudgement to the impenitent, in the eighteenth Chapter of Saint Matthew and eighteenth verse, *Whatsoeuer yee binde on earth, shall bee bound in heauen: and whatsoeuer ye loose on earth, shall bee loosed in heauen*? But that, according to that good hope which thou hast gathered vnto thy soule from the word of God, in the mouth of his Prophets, Apostles, and faithfull witnesses on earth, according to that good hope he will doe vnto thee in Heauen: and in his iudgement both at thy last day, and in the worlds last day, he will not vary one jot from

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Mat. 18. 16

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the strait rule of his word wheron thy recovered peace is grounded.

And as for death it selfe that naturally is fearefull to all men, let mee acquaint thee with the condition thereof to a Christian. It came indeed into the world by the sin of our first parents. And by the holy and iust iudgement of God it was imposed vpon vs as a punishment of sinne, depriving vs of all present good things, and plunging vs into eternall euills. But when the sonne of God suffered death for our sinnes, and by his suffering gaue satisfaction to the holy iustice of God, he then slew and destroied death it selfe by that death of his, and took away all deadly & killing power from that dissolution of ours which we call death, and made it vnto al beleeuers a gate and passage vnto life, putting an end vnto al their present troubles, & bringing them to the possession of endlesse happiness. So that it is vnto them as the euening is vnto the labourer, when hee both resteth from his former weary worke, and also receiueth the reward for which hee wrought. For the body henceforth is laied vp in the graue as vpon a bed of ease, where it shall neuer after either shake for cold, or faint for heate, where it shall neuer after feelee either

Death giueth no cause of feare to a good man.

hunger, or

or sicknesse, or to bee wearied any more with painefull labour. That is it that the Prophet *Esay* meaneth when hee saith in his 57. Chap. and 2. verse, *Peace shall come, they shall rest in their beds euery one that walketh before him.* That is, the righteous man that treading in the paths of Gods commandements, walketh with him in his holie obedience, he at his iourneies end in his bodie shall lie downe to rest in his graue, as on his bed, and much peace shall bee his portion: and as for the soule, from thencefoorth, being vnclotted of his earthly couering, and remooued out of his earthly habitation, it ascendeth vp vnto Iesus Christ; and being clothed with glorie, it hath an happie abiding with him in heauen, where it enioieth the most comfortable presence of Christ his redeemer, and the desired fellowship of those redeemed, that are already translated out of the wilderness of this wicked world, into the Paradise of eternall delight. So did the Lord Iesus promise to the dying theefe, when he said vnto him, *This day thou shalt be with me in Paradise.* So did the Apostle *Paul* wish vnto himselfe, when he expressed his minde in these words, *Desiring to bee loosed, and to bee vnto Christ which is best of all.* The same Apostle speaking of the death of all the faithfull, saith in
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this wise in his 2. Epistle to the *Corinthians*,
the 5. Chap. and 1. verse, *We know that if our* 2. Cor. 5. 1.
earthly house of this tabernacle be destroyed, we
have a building given of God, that is, an house
not made with hands, but eternall in the hea-
uens. Heere is the change of the soules dwel-
ling, from a ruinous house of earth, to an e-
ternall house in heauen. Afterward in the
same Chapter at the 8. verse, he saith, *We are* 2. Cor. 5. 8.
bold and lone rather to remoue out of the bodie,
and to dwell with the Lord. Heere is change
of the soules companie: on earth it conuer-
seth with mortall men, in heauen it dwelleth
euer with the immortall God. This is all the
hurt that death cando vnto vs (if this were to
be called hurt) it bringeth the bodie to rest in
the graue, and it bringeth the soule to pre-
sent glorie with God. And al the dangerous,
deadly, & killing power that originally it had
by any confederacie with sinne, all that is ta-
ken away by the death of Iesus Christ. And
if it were sometime to bee feared as a poiso-
ned serpent of the old serpents brood, yet it
is so spoiled by that serpent that was lifted vp
vpon the crosse, that it hath neither tooth
no sting nor any poison left to hurt any be-
leeuer. Heare what the Apostle saith in the
first Epistle to the *Corinthians*, the 15. Chap.
and 55. vers. *O death where is thy sting?* O 1. Cor. 5. 55
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grane where is thy victorie? The sting of death is sinne, and the strength of sinne is the law, but thanks be vnto God which hath giuen vs victorie through our Lord Iesus Christ. Death therefore cannot be hurtfull vnto him. And if while he liue, he take such order, and finde such fauour, that God will be pleased in Iesus Christ to send him a discharge of his sins by faith in his sonne, he hath no cause after death to feare the reuiuing of his accusation, though the legions of lying spirits, whose malice makes them accusers of the saints before God, should all at once cry out against thee as the Apostle saith in the eight Chapter to the Romanes, and the 33. verse, *Who shall lay any thing to the charge of Gods chosen? It is God that iustificieth: who shall condemne? It is Christ which is dead, yea, or rather which is risen againe, who is also at the right hand of God, and maketh request also for vs.* There is full discharge against accusation & condemnation (both in this life, and after this life) in the free loue of God, and most meritorious intercession of our Lord Iesus Christ.

Rom. 8. 33.

12. Objection. All things are vnto him full of feare.

Yét there remaineth one trouble in his minde, and if he may receaue satisfaction against that, he hath not further to repleie, but in silence shal hearken vnto good aduise. And this is it. His sleepe he saith is not quiet, but

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mixt with fearefull dreams. At his table his minde takes in more sad thoughts then his mouth doth bits of meat: the voice and face of his former friends doeth now reuiue his griefe; and those things that hee delighted in before, are now matter of sorrow and heavinesse vnto him. And it is his onely content (though without content) to sit alone in darkenesse. This hee taketh to bee some curse of God following him, and an euident signe of his iust and fearefull anger.

To this I answer, that it is verie likely it is so, and will be so with him, so long as this temptation of accusing thoughts lies vpon his wounded conscience. It is a very kindly effect of it, that hath growen out of it, and will vanish with it. Thou sleepest and eatest with a wounded heart: hence it is that while thou sleepest and eatest, thou still feelest the smart of thy wounded heart. Thy ancient friends and former wanted delights appeare vnto thee now when thou art not fit to take pleasure in them as before time thou didst, and that maketh thee at the present to bee the more affrighted, thinking vpon thine old libertie. And a desire of shadow and solitarinesse (though they bee hurtful) doth follow a grieued minde, partly out of shame, and

Answer
to his 12.
obiection.

and partly out of anger, that things are in no better tune, and vpon the recouerie of peace, and ceasing of thy tentation, there is hope these things will weare away. And many particular aduise belong to this particular trouble accompanying accusing thoughts in our afflicted sinner, surely the skiltull and godly physician is the fittest man and best able to giue it: Whom I counsel our burdened sinner to craue counsell of, and to be ruled by, otherwise he will be an vnkind enemy vnto himselfe.

Conclu-
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Grounds
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And now after some delay in answering such objections as the vnquiet soule hath made, let vs grow vnto a conclusion, concerning this burden of accusing thoughts, and gather together briefly and orderlie, the scattered grounds of hope that this burden may be cast off; and the scattered rules of aduise that teach how to cast it vpon God.

And for grounds of hope that this burden of accusing thoughts may be cast off vpon God for the sinners ease, it hath beene shewed and prooued. First, that his sinne, not being that sinne that is called blasphemie against the holie Ghost, is a pardonable sinne, though certainlie worthy of a thousand damnations. Secondly, that the Lord Iesus Christ hath commanded him, and by his

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commandement given him leaue to aske
forgiuenesse of his sinne. and hath drawen
for him a form of petition, by which to craue
that forgiuenesse of our heavenly father.
Thirdly that God the father of our Lord Je-
sus Christ who is rich in mercy to all that call
vpon him, hath promised both to forgiue
and to forget all our sinne and iniquity.
Fourthly the conditions to be obserued on
our part, which God requireth where he for-
giueth sinnes, and vpon which he doth most
assuredly forgiue sinnes, haue beene shewed
to be these three. 1. Repentance bringing
forth in vs amendment of life. 2. Loue to
our brother, forgiuing to him whatsoeuer
wrongs done by him to vs. 3. And faith in
God, expecting at his hands that mercy that
he hath promised to grant, and expecting it
in and for his son Iesus sake, in whom all his
promises are, yea, and Amen. These are
grounds of truth giuing hope vnto vs, that
the burden of accusing thoughts may be cast
off, and turned vpon God for the poore
humbled sinners ease.

The rules of aduise, in obseruing whereof
this burden is cast vpon God, and the neg-
lect whereof, hindreth the casting of this bur-
den vpon God, are these. First that without
deniall, excusing, or extenuating of his sinne,

he

Rules of
aduise
how to
cast it vp-
on God.

- he do ingeniously & fully confesse vnto God his sin, saying with *Dauid* in the 51. Psalm, and 4. verse, *Against thee, against thee onely haue I sinned, and done euill in thy sight, &c.*
- For as Salomon* truly saith in the 28. of the Pro. 18. 13. Prouerbs, and 13. verse, *Hee that hideth his sinnes shall not prosper, but hee that confesseth and forsaketh them, shall haue mercie.* Secondly, without murmuring let him beare the stroake of Gods hand, which his confessed sinnes conuince him to bee most worthy of, and let him say with the Church in the 7. of *Micha*. 7. 9. *Micah*, and 9. verse, *I will beare the wrath of the Lord, because I haue sinned against him.* For murmuring prouoketh God more, as the Prophet saith of him, Psalm 18. verse 26. *With the froward thou wilt shew thy selfe froward.* Thirdly, he must now hate sinne that hath beene so chargeable vnto him, and inquire after the wil of God, and do it, as *Peter* aduiseeth vs in the 3. Chapter of the *Acts*, and *Acts* 3. 19. 19. verse, saying, *Amend your liues, and turne, that your sinnes may be put away.* For he that continueth with delight in sinne, shall neuer finde fauor; as *Dauid* affirmeth, Psalm 11. verse 5. saying, *Him that loueth iniquitie doth his soule hate.* A fourth thing is, that hee haue compassion vpon his fellow seruant, and forgiue the offences of his brother, putting from him

him all purpose of reuenge for iniuries recei-
ued, as the Apostle aduiseeth in the 3. to the
Coloss. and 13. verse *Forbearing one an other* Col. 3. 13.
and *forgining one another, if anie man haue a*
quarrell to another. For, as the Lord Jesus
laid in the 6. of *Matthew*, and 15. verse, *If ye* Matth. 6.
doe not forgine men their trespasses, no more 15.
will your father forgine you your trespasses. A
fifth aduise is, that he informe himselfe daily
more and more of the mercies of God, and
merits of Jesus Christ, by searching the
Scriptures that doe beare witness thereof,
that he may by this meanes grow to beleue
in God: whereunto the written word affor-
deth helpe: for the saying of *Iohn* is true of
all the Scripture, *Iohn* 20. 31. *These things* Iohn 20.
are written that ye might beleue. And with- 31.
out faith there is no accessie vnto God, as we
are taught, *Hebrewes* 11. 6. *Without faith it is* Heb. 11. 6.
vnpossible to please God. Lastly, he must with
fighes and growes, with humble and heartie
prayers sollicit the maiestie of God continu-
allie that he will bee pleased to respect him
with fauour, and to forgine his sinnes, as the
Prophet *Hosea* teacheth vs, Chap. 14. vers. 1.
O Israel returne vnto the Lord thy God, for Hosea 14. 1
thou hast fallen by thine iniquitie: take vnto you
words, and turne to the Lord, and say vnto him,
take away al iniquitie, and receiue vs graciously,

Psal. 53. 4.

so will we render the calves of our lips. The neglect of this dutie of praying to God, is esteemed to be a marke of a wicked man, for of them whom he calleth workers of iniquitie, the Prophet saith in the 53. Psalm. and 4. verse, *They call not vpon God.* In these few rules of confession, patience, repentance, loue, faith and praier, stands the right casting of this burden vpon God. These things let him practise constantly, & God will ease his wearied conscience. And thus haue we declared what burdens are heere meant: and what it is to cast euery such burden vpo God. Which things vnderstood, wee haue the Prophets meaning in this precept of our text, *Cast thy burden vpon the Lord.* That is, in all thy trouble seeke helpe and deliuerance at Gods hands, depending vpon him.

The promise of recompence.

Now wee come to the promise of recompence, following in these words, *And hee shall nourish thee: he will not suffer the righteous to fall for euer.* The rules of holy couniel giuen vs from God, are alwaies enriched with liberall promises of his blessing, that we may know that it is not in vaine to hearken to his voice, nor either dangerous or fruitles to follow his direction. When God saith vnto vs *This doe*, so giuing vs direction, there followes a promise in these words, *And thou shalt*

Shalt liue, assuring vs of good successe in following his commandement. And vnto all the precepts, instructions and aduises of Almighty God, as noting the sure successe that followeth the obseruing of them, may the words of the Prophet *Esay* in his 1. Chapter, and 19. verse be referred, *If ye consent and obey, yee shall eat the good things of the land.* That is, if ye wil hearken to the voice of God and be ordered by him, he will prosper your waies, and you shall liue comfortably in the land. For all the precepts, instructions, and directions that God giueth, are precepts, instructions, and directions of holinesse, iustice and wisdom, that cannot either hurtfully or fruitlessly misleade vs. And when we honour him as a iust commander, and as a wise aduiser, then out of his goodnesse he furthereth and strengtheneth that good successe that dependeth vpon his rule. Hearken then vnto the voice of God and all things shall go well with you.

But let vs looke to the words of our promise, *And hee shall nourish thee, hee will not suffer the righteous to fall for euer.* The promise hath two parts. The whole is deliuered by *Dauid* in such words as might most fitly answer to those burdens that at that time lay most heauily vpon his owne soule.

The words of the promise are fitted to his owne present burdens.

That, as hauing recovered comfort to himselfe, he instructeth others how to seeke the like: so instructing others how to winne their comfort, hee might together confirme his owne more and more.

Which

were two:
one was
poverty &
want.

Now the burdens that at that time pressed *Dauid* most, were these two: First, pouertie and want of necessaries for him and his followers. Secondly, a great fall from the honour that he lately euioied in *Israel*. His pouertie appeareth plainly in the historie of his troubles; when *Jonathan* by shooting his arrowes, gaue him warning to flie, hee left all that he had, and came in bare estate to the house of *Ahimelech* the Priest, and of him obtained the sword of *Goliath* (for he brought not with him for haste so much as a weapon of his owne) and certaine loaves of shewbread for him and his men. From thence he fled to *Achish* the King of *Gath*, but durst not stay there. Then came he into the wilde Country of *Iuda*, a place of no plenty; there his number increased daily to increase his necessitie; and the inhabitants became his enemies, not releeuing his want, but betraying him and his haunts to *Saul*: where while he staid, there fell out a notable thing, recorded in *1. Sam. 25.* that sheweth how pouertie pinched him. There was a certaine rich man

man named *Nabal*, that sheared his sheepe,
& prepared great cheere for his shearers. To
him *David* sendeth ten yong men, with this
message giuen them in the 5. verse of that
Chapter, *Goe to Nabal, and aske him in my* 1. Sam. 25.
5.
name how he doth, and thus shall ye say for salu-
tation, Both thou and thine house, and all that
thou hast, be in peace, wealth & prosperity. Be-
hold I haue heard that thou hast shearers. Now
thy shepherds were with vs, & we did the no hurt
neither did they misse any thing all the while
they were in Carmel, ask thy seruants & they wil
shew thee. Wherefore let these yong men find fa-
uour in thine eies (for we come in a good season)
gine I pray thee whatsoeuer commeth to thine
hand vnto thy seruants and to thy sonne David.
This Petition to beg from a churles dinner,
fauoureth of no great abundance. And when
he was repulsed of *Nabal*, and his yong men
returned empty, bringing nothing to him
but churlish words, he became sodenly inra-
ged, and armed foure hundred men, & went
that euening with them, resolved to slay the
churle, and all that belonged vnto him be-
fore the morning: which hee had certainlie
done, if he had not beene met, and staid in
the way by *Abigail* the prudent wife of *Na-*
bal. Now we know what maketh the Lion
to roare, and the wolfe to bee furious, euen

hunger, when they seeke for their prey. And had not *David* beene at that time a hungry Lion, if his estate without touch of want could haue borne that repulse of *Nabal*, hee could neuer haue resolved vpon so violent and cruel a course. This history plainly sheweth that at this time an heauy burden of a poore estate pressed his soule.

His other
burden
was a fall
from his
former
honour.

And as he was poore, so also he was fallen from the honor that hee lately inioyed in *Israell*, & in a manner lay deiectioned at the feet of his enemies, to be trampled vpon. For he had been a great man in the court of *Saul*, and in the eies of all *Israel*. First, in his fathers house and in the midst of his brethren, by *Samuel* sent of God, he was annointed to be King in *Israell*. Secondly, when the euil spirit, sent of God to vex *Saul* did inuade him, and hee was in the fits of his fury, then *David* was sent for to the court, and plaied on his harpe before *Saul*, and procured him ease and a ceasing of his fits. Thirdly, when a battel was between *Israell* and the *Philistines*, and there came daily a mighty man called *Goliath*, out of the host of the *Philistines*, and defied *Israel*, from whom all the people fled, then *David* accepted the *Philistines* challenge, and slewe him, and put away the shame from *Israel*; for which honourable fact, the women prai-
sed

sed him in their song, saying *Saul hath slaine his thousand, and David his ten thousand.* Fourthly, *Saul* made him a captaine ouer a thousand men, and whithersoever *David* led them forth, he behaued himselfe wisely & valiantly, for the Lord was with him, and made him to prosper, & all *Israel* loued him. Lastly, *Saul* gaue him one of his daughters to wife, and he became the Kings sonne in law, & he did eat meat at *Sauls* Table, and *Jonathan*, *Sauls* son, made a true league of amitie with him, and all the gallants of the court regarded him. Such had been the standing of *David* in a loftie height of honor: and now from this height of honour, he was fallen low into contempt before his enemies. For, from his house, his wife, his deer frend *Jonathan*, from the court, the City, and from the Tabernacle, from his honourable office, company and estate, he was glad to flie, and to flie into the wilderness, into woods, and Caues, & holds to hide his head; where the company that he had, resembled the place in baseness. For (besides those of his fathers house) there gathered vnto him men that were in trouble for their euill deeds that brought them within danger of law: men that were in debt, and ought more then they were worth, and durst not shew their heads : and men that were

troubled in minde, oppressed with sorrow, affrighted with feares: this was his companie, as it were the skum of the people, a rowte of lawlesse ones: he was in the kings displeasure, and the kings cares were euer open to al malicious, and slanderous reports made against *David*: and vpon euery discouery of *Dauids* abiding in any place, *Saul* was euer running foorth with his army against him. Thus was he fallen from that height of honor in which sometimes he stood. And the promise of help and ease from God that hee giueth to them that cast their burden vpon him he deliuereth in words answerable to those two burdens of present want, and of his fall from honour, that while he giueth to other men a rule how to recouer their comfort, he might withal confirme his owne conceiued comfort more strongly. Vnto the burden of his present pouerty, answers the first part of the promise in these words, *and hee shall nourish thee*. And vnto the burden of his present fall from his former honour, answers the second part of his promise in these words, *hee will not suffer the righteous to fall for euer*.

The first
part of the
promise is
the poore
mans promise.

The first part of the promise in these words *hee shall nourish thee*, meeteth with the burden of pouerty & want in this present world, and therefore may be called the poore mans promise,

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promise, who looketh not farre beyond nourishment, and complaineth not, except hee feele some want thereof. In the poore mans house are not heard the complaints that great men make: as that the prince frowneth on him, and he is forbidden his presence. That his childe is stolen from him, and meanely married without his liking. That he hath lost a great estate by the wracke of such a ship, by the breaking of such a tradesman, and by the falshood of such a seruant. These and such like are the complaints of great men, and not heard in poore mens houses. But their complaints are commonly these: I am not able to pay my debt, I am not redy to pay my rent, and I feare to be cast into prison for the one, and to be thrown out of my house for the other. I haue no prouision against the winter, nor mony to make prouision. The raine beates into my house, & I am not able to repaire it: my selfe, my wife and children, want both meat and clothes, and winter comes vpon vs: and hard times affoord much expence, and little getting: charity is become cold, & her benumbed hands now giue no almes. Iustice also is grown very sleepey, and scarce holds vp her head to reckon with the poore labourer and to giue him his hire. And how we shall be fed, clothed,

thed and nourished, I cannot tell. These are the poore mans complaints: and this promise assureth nourishment, and therefore may very well be called the poore mans promise.

God will
nourish
his poore
that waite
vpon his
hand.
Sending e-
nough for
all inge-
neral.

Gen. 9. 2.

For the truth of this promise, that God will nourish them that cast their burden of want vpon him, that is, attend reuerently vpon his hand for maintenance, it appeareth plainly by the Lords bounty. Hee gaue vnto *Adam* and his posterity all the fruits of the earth, and all the hearbs of the field. He gaue vnto *Noah* and his sons al liuing things that breed and liue either in the Aire, on the Land or in the Sea. This large grant is registred in the 9. Chap. of *Genesis* and 2. verse, *The feare of you, and the dread of you shall bee vpon euery beast of the earth, and vpon euerie foule of the beauen, vpon all that moueth on the earth, and vpon al the fishes of the Sea; into your hands are they deliuered, euerie thing that moueth and liueth shall be meat for you, as the greene hearb haue I giuen you all things.* Heere is prouision enough, feare not want; the great depths of the Sea, the spread plaines of the earth, and the vast compasse of the aire, are Gods storehouses filled with food and prouision of all kindes for thee. So that there must bee no fish in the sea, no fowle flying thorow the aire, neither herbe, fruite,

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fruite, nor beast vpon the face of the earth, if there bee no food for thee: yea all liuing creatures must want food before man can want food, because euen all those other liuing creatures are food appointed for man.

But thy present pouerty maketh thee to say, thou fearest not but God will alwaie send enough for al, but thou seest that craft, and couetousnes, & oppression, gather such superfluous abundance into some mens hands, that thou art afraid lest, that out of the sufficient store for al that God doth send, thou shalt not be able to get a sufficient portion for thee & thine. Thou confessest that God in this world, as a great Lord in his family, maketh prouision & allowance fully & plentifully, but men as vnfaithful stewards make vnequal diuisions & some haue too much, to serue euen their intemperate & immoderate lusts, and others haue too little to serue euē their necessary v-ses, & therfore thogh thou fearest not but God will send, yet thou fearest how thou shalt get.

To cheare thy heart against this feare: know that God, sending his blessings, sends them not blindly: as also when hee taketh them away, he doth not take them away blindly: but both in giuing and taken away, hee appointeth who shall bee filled, and who shall remaine empty, by a prouidence reaching particularly

And sending enough for thee in particular

1. Sam. 2. 7.

Esay 65. 13

Pfal. 37. 19

particularlie to euery person both great and small. Therefore doth hee challenge it to be his worke when any becommeth rich, or remaineth poore, when any is filled with his blessings, or remaineth emptie: and the faithfull doe so acknowledge it. Hanna the mother of Samuel in 1. Samuel, 2. Chapter, vers. 7. saith, *The Lord maketh poore, and maketh rich, bringeth low, and exalteth.* Yea, God doth challenge it to be the worke of his hand guided by iudgement & mercie for the good of his saints and seruants, that seeing their wants, doe seeke their maintenance of him, casting their burden vpon him as they haue before beene taught. The Prophet *Esay* testifieth so much plainly vnto vs, hauing these words in his 65. Chap. and 13. verse, *Thou saith the Lord God, behold, my seruants shal eat, and you shal be hungrie: (he speaketh vnto idolaters) behold, my seruants shal drinke, and ye shall be thirstie: behold, my seruants shall reioyce, and ye shall be ashamed.* So that if thou continue to serue God faithfully in thy place, thou shalt bee nourished, yea, he will fill thy heart with food and gladnesse. Yea, as *Dauid* is bold (knowing the care of God) to promise vs, in the 37. Psalm. and 19. vers. *In the daies of famine they shal haue enough.* Yea God will performe this to the godly poore

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that depend vpon him, when the rich and
 wealthie that seeme to haue the world at
 will, and to be lords of plentie & abundance,
 shall want and suffer penurie: as the blessed
 Virgin *Marie* out of her obseruation testifi-
 eth, her holy song in the first of Saint *Luke*,
 and 53. verse, saying, *He hath filled the hun-*
grie with good things, and sent away the rich
emprie. Consider these things, and thou shalt
 see that hee that sendeth inough for all in ge-
 nerall, will send also inough for thee in parti-
 cular: and he that sendeth it for thee, wil also
 conuey it vnto thee, and so conuey it, that
 thou shalt receiue it, and vse it, and shalt bee
 nourished with it, and see his goodnesse, and
 haue cause to praise him for thy portion,
 when others of wealthier estate shall want,
 or in their abundance shal not be kindly nou-
 rished, their abundance prouing vnto them
 as the daintie quales proued to the lustie *Is-*
raelites, wherewith they were choked while
 they fed vpon them. For a perfect conclusion
 of this discourse, that God will nourish them
 that in their wants doe wait vpon his hand
 for their food and maintenance, I will adde
 that diuine Sermon of our Sauour Christ in
 the 6. of S. *Matthew* and 25. verse, *I say vn-*
to you, bee not careful for your life what ye shall
eat, or what ye shall drinke, nor for your bodie,
what

Luke 1 53.

Matth. 6.
25.

Mat. 6. 26.
27.

what you shall put on, is not the life more worth then meat, and the bodie then raiment? His argument is this. God hath giuen vs bodies and life, more worth then clothes, and meat: and why should we distrust him in the lesser things, whom we finde bountifull in the greater? Then followeth in the 26. & 27. verses, *Behold the fowls of heauen, for they sow not, neither reape, nor carry into the barns, yet your heauenly father feedeth them, are ye not much better then they? Which of you by taking care is able to add one cubit vnto his stature?* His arguments in these words are two. The first is this; he feedeth those creatures to whom he hath giuen no skill to prouide, and they are also in his sight viler then we: then why should we that are precious in his eies, and haue meanes and skil to gather food, distrust his goodness? The second is, our distracting care can effect nothing: therefore it is good to rest vpon him. Then followeth in the 28. 29. & 30. verses, *And why care ye for raiment? learn how the lilies of the field doe grow, they labour not, neither spin, yet I say vnto you, that euen Salomon in all his glorie was not arraied like one of these. Wherefore if God so cloth the grasse of the field, which is to day, & to morow is cast into the oven, shal he not do much more vnto you, O ye of little faith?* For apparel, one part of our care, his argument

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argument is as before for food. God beautifully clothe the grasse that hath not skill to provide or fashion apparell for it selfe; and it is also vile in his sight: then why should wee that are precious in his sight, and haue meanes and skill to provide and fashion clothes for our backs, distrust his providence? Then it followeth in the 31. 32. & 33. verses, *Therefore take no thought, saying, what shall we eat? Or what shall we drinke? Or wherewith shall we be clothed? (for after these things seeke the Gentiles.) For your heavenly father knoweth that you have need of these things. But seek ye first the kingdom of God and his righteousness, and all these things shall be ministred unto you.* His arguments for food & clothes together, to perswade vs to rest vpon God, are these 1. It is heathenish to take such care for these things; therefore vncomely for Christians. Secondly, the giuer of all things knowes our wants, therefore we need not feare. Lastly, the sure way of obtaining these things at Gods hands, is (not to take thought for them, but) in our callings, to obey God in righteousness, that hee may reigne in our hearts. Such is the diuine Sermon of Christ, assuring vs that God will nourish vs. Thus much of this part of his promise.

The second part of the promise in these words,

Mat. 6. 31.
32, 33.

God will
raise vp.
his ser-
uants that
are borne
downe.

words, *he will not suffer the righteous to fall for ever*: answered aptly to his fall from that height of honour wherein hee late'y stood in *Israell*, and being by him deliuered to other cares, it serueth them more generally, to assure them of recouery from euerie fall. And therefore it may well be called the common promise giuen for the comfort of all men that are borne downe by the waight of anie burden,

For the better vnderstanding of this promise, let vs consider of the falls that Gods seruants doe vsually take. Which are manie not onely in number (their particulars beeing reckened) but also in kinde (the seueral sorts beeing counted.) *Salomon* saith in the 24. Chapter of the *Proverbs*, and 16. verse, *a iust man falleth seuen times and riseth againe*. Not so often falling still in the same kinde, but diuersly falling in seueral kindes, obtaining still helpe to rise vp from euerie fall. And these many falls may bee reduced to three cheefe heads. Of which three, the first breedeth the other two, and all by degrees grow out of one fountaine. The first of the three is the fall of sinne. For the commandements of God being (as so many paths) beaten out before our faces for vs to walke in, he that keepeth them, is as one that walketh vprightly with God

Pro. 24. 16.

Three se-
ueral sorts
of falls.

The first is
to fall by
sinne.

God, and hee that breaketh them, is as one that stumbleth as hee goeth; and falleth downe flat. Therefore doe we call the sinne of *Adam* the fall of *Adam*. Therefore doe we call the lighter errours of the Saints, their slidings; and their grosser errours, their fals. And this name of fall is giuen to the sin that we commit, by the Prophet *Hosea*, in Chap. 14. verse 1. saying thus vnto the people: *O Israel retorne vnto the Lord thy God, for thou hast fallen by thine iniquitie.* This is a dangerous kinde of fall, whereof it behooueth vs to take great heed. *Heli* the Priest fell from the scat whereon he sate, and brake his neck. *Abaziah* the sonne of *Ahab* King of *Israel*, fell thorow the lattise window in his vpper chamber, and bruised himselfe, whereof hee died: yet is not such a fall as either of them haue taken any thing neere so dangerous as to fall by sinne. This fall made the Angels fall out of heauen irrecoverable, and it made our first parents fall out of Paradise: and many of their posteritie doe by falling in sinne, sinke downe into hell, and there perish eternally. It behooueth al men therefore to take heed of it, and, as the Apostle aduiseeth in 1. *Cor. 10. 12. Let him that thinketh he standeth take heed lest he fall.* There is no man of so sure footing, that can walke steadily in Gods

Hose. 14. 1.

1. Cor. 10.

12.

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Comman-

James 3. 2. Commandements without sliding and falling. For as *James* saith, Chap. 3. verse 2. *In many things we sinne all: and as Salomon* saith Ecclesiast. in Ecclesiastes, Chap. 7. verse 22. *Surely there is no man iust in the earth, that doth good, and sinneth not.*

Hee doth raise vp by repentance those that were fallen by sin. But yet such is the mercy of God, that he doth not suffer the righteous to fall for euer: and raiseth vp by repentance those that have fallen by their sins. To which end he giueth vnto vs his word, that teacheth vs the way wherein wee should goe; and hee prepareth for the hearing and vnderstanding thereof both our eares and our hearts, that wee may learne and profit by that word. Then hee humbleth our will, and bringeth into order all our affections, that our knowledge may not bee idle for want of willing obedience. And because neither knowledge nor willingnesse are able (by reason of our weaknes) to effect any thing without him, hee also strengtheneth vs, and worketh in vs what he would haue wrought by vs. And for this, God hath giuen vs many gracious promises. In the 32. Psalme, verse 8. the Lord saith, *I will instruct thee, and teach thee in the way that thou shalt goe, and I will guide thee with mine eie.* And in the 31. Chapter of *Ieremie*, and 33. verse, God saith by the Prophet,

I will put my law in their inward parts, and I will write it in their hearts. And in the 36. chapter of Ezechiel, and 25. verse, Then will I Ezechiel poure cleane water upon you, and you shall bee cleane, yea from all your filthinesse and from all your idols will I cleanse you: a new heart also will I giue you, and a new spirit will I put within you: and I will take away the stonie heart out of your body, and I will giue you a heart of flesh: and I will put my spirit within you, and cause you to walke in my statutes, and yee shall keepe my iudgements and doe them. Hence issued the calling of the Gentiles, and the conuersion of all vnbeleeuers, the regeneration and new birth of the Saints, that being originally shut vp in vnbeleefe, and naturally dead in trespasses and sinnes, haue beene quickened by Gods grace, and begotten againe by the word of truth, to be the first fruits of his creatures, and by his mercifull worke, haue beene brought out of darknesse vnto his glorious light, to liue thencefoorth not as children of darknesse, and of the night, but as children of the light, and of the day. Hence hath this issued, euen that God will not suffer the righteous to fall for euer: and from their daily slidings hee doth daily raise them, that when they haue sinned as Adams children, they may repent and amend as the children

Psal. 35. 14

dren of God. The Prophet saith in the 25. Psalme, verse 14. *The secret of the Lord is revealed to them that feare him, and his covenant to giue them understanding.* Let the righteous therefore that either finde their owne ignorance in mischusing their way; or seele their owne weaknes in keeping their way, let them pray vnto God for grace, that he wil not suffer them to fall for euer, and say with the Prophet in Psal. 27. verse 11. *Teach mee thy way, O Lord, and lead me in a right path.* This is the first and worst kinde of fall, to fall into sinne.

The second sort of fals are fals from comfort and from hope.

There are other two kindes bred by the first: they are iudgements of God for our fore going sinnes, which falling as heavy burdens vpon vs, make vs fall also vnder the weight of them. I reduce them to two: vnderstanding by the one iudgements vpon the inward man; and by the other iudgements vpon the outward man. The iudgements of the inward man that follow the fall of sinne, are most properly feare and anguish, quenching hope, and directly aiming at our faith to extinguish it. The blinding of our vnderstanding, and the hardening of our heart, are also iudgements vpon the inward man, and often inflicted as punishments of fore-going sins. Yet in this place let mee call them a further

ther step of falling into sin, and so place them vnder the former title of fals. And for inward iudgements that are to bee reckoned for a second kind of fals, I only vnderstand such inward iudgements, as cast vs downe from our hopes, empty our soules of comfort, fill them with feares, and make vs, as it were to stagger, shrink, and fall in our faith. For faith is the firme standing of our soule, grounded vpon the assurance of Gods mercy. Therefore doth the Apostle *Paul* vse this phrase in his first Epistle to the *Corinthians*, the 16. Chap. and 13. verse. *Watch you, stand fast in the faith, quise you like men, & be strong.* Because he that hath the stronger faith standeth faster: and he that hath the weaker faith standeth looser. And though the faith of the Saints of God, once giuen vnto them, neuer totally decaie, for as the Lord *Iesus* saith he praied for the continuance and confirmation of *Peters* faith, in *Luke* 22. 32. *I haue praied for thee, that thy faith faile not:* So hath hee praied for all his chosen ones that beleue in him, as he saith in *John* 17. 20. Yet the faith of the Saints suffereth sometime an eclipse or decreasing, and at sometime an increasing, whereby as in the increasing of their faith they stand fast, & are full of comfort: so in the decreasing of their faith their footing be-

1. Cor. 16-13.

Luke. 22. 33.

commeth slippery, and they take many sore falls, & feeble their hearts oppressed with feare, as it was with *David*, when he cried out, in Psal. 22. 1. *My God, my God, why hast thou forsaken me, and art so far from my health, & from the words of my roaring?* And when he complained in Psalme. 55. 4. saying, *Mine heart trembleth within mee, and the terrors of death are fallen upon mee. Feare and trembling are come upon mee, and an horrible feare hath covered me.* In this manner, their faith at that time being in the wane, the righteous oppressed with a waight of anguish and feare, doe often fall and feeble their soules bruised.

Psal. 22. 1.

Psal. 55. 4.

He doth
raise by re-
newed
comfort
those that
are fallen
by the
waining
of their
faith.

But yet such is the mercy of God, that hee doth not suffer the righteous to fall for ever, and raiseth vp by repaired faith and by reuiued comfort those that were fallen low by waining faith and by increasing feare. To that end hee bringeth to their remembrance the large promises of his grace, the boundlesse measure of his mercy, the riches of his free and vnchangeable loue, and then doth he make them remember that they haue a mediator that died for their sinnes, and rose againe for their iustification, and ascended into heauen to prepare a place for them, and sitteth at the right hand of his father, in highest fauour and greatest authority to make intercession

tercession for them, continually vrging the
 vertue of his death and bloodshedding that
 hath taken away the sin of the world, who is
 the prince of peace that hath made their
 peace, and is that beloued son in whom the
 father is well pleased, making vs freely ac-
 cepted in that his beloued. To the same end
 doth hee spread the beames of his louing
 countenance, and cause the light thereof to
 shine within their consciences, sending down
 the spirit of adoption into their hearts to
 beare witnesse with their spirits that they are
 the sonnes of God: so raking vp the sparks
 of their almost smothered faith from among
 the cold ashes of anguish and feare, where it
 lay deepe couered, giuing heat and life vnto
 it with the warming fire of his comfort. So
 that they begin to lift vp their heads, and to
 reioice their hearts, and to shake off their sor-
 row and feare, and to glory in God, saying
 with the blessed virgin, in *Luke, 1. 46.* *My* Luke 1. 46
soule magnifieth the Lord, and my spirit reioi-
ceith in God my Saviour. And with the Pro-
 phet *Dauid Psalm. 30. 11.* *Thou hast turned*
my mourning into ioy, thou hast loosed my sacke
and girded mee with gladnes. And that God Psa, 30 11
 doth thus, not suffering the righteous to fall
 and languish in his feare for euer, besides the
 experience of the Saints daily raised vp from
 this

Psal. 147.3

this kinde of fall, confirming this to be his worke, it is testified in the scripture. Of him the Prophet saith in P salm. 147.3. *Hee healeth those that are broken in heart, and bindeth up their sores.* These words can bee referred

Esay. 61.1.

to no other worke of God. For the more sure and full performance whereof, God sent his son into the world, by whom it was & is most effectually done. Of whom the Prophet *Esay* affirmeth this to bee the end of his comming, in his 61. Chapter, and first verse, *To preach good tidings vnto the poore, to binde up the broken hearted, to preach liberty to the captiues, and to them that are bound the opening of the prison, to preach the acceptable yere of the Lord; and the day of vengeance of our God, to comfort all that mourne: to appoint vnto them that mourne in Sion, & to giue vnto them beautie for ashes, the oile of ioy for mourning, the garment of gladnes for the spirit of heauinesse, &c.* This was the end of the comming of the Lord Iesus: by renewed comfort to raise vp those that by their waining and decreasing faith were fallen down into sorrow. Let vs therefore in the anguish of our soules, when we be fallen lower into the pit of sorrow, then *Ioseph* was in the pit whereinto his brethren did put him, let vs then lift vp our hearts vnto God, and with the Prophet that saith in the

the 130. Psalm. and 1. verse, *Out of the deepe* Psalm. 130:
places haue I called vnto thee O Lord, Lord
heare my voice, lett thine eyes attend to the
voice of my prayers. Let vs out of our sorrow,
 pray vnto God that out of the lowest pit of
 anguish and feare he will heare and helpe vs.
 And it shal not be vnprofitable labour, for he
 will not suffer the righteous to fall for euer.

The third and last fall is our fall into some The third
 outward iudgement, which though it breed sort of fall
 inward griefe and sorrow, yet the stroke is are out-
 outward: and this as well as the second ward
 growes out of the first, for our finnes where- crosses
 into we fall, pull vpon vs all both inward and and iudge-
 outward iudgements. This third fall is full ments.
 of varietie, and vnder one head there are di-
 uers branches contained. For some of these
 fall vpon vs by the good worke of God to
 trie vs, to exercise our faith, to correct and
 humble vs; and some do fall vpon vs by the
 malice and iniustice of men & Angels, to o-
 uerthrow vs in our faith or our pietie, (as the
 diuel hoped by *Jobs* losses to make him blas-
 pheme God) or at the least to vex and grieue
 vs, and to make vs to murmur. And these
 iudgements happen to vs either in our name
 and credit, wounded and impaired by lying,
 slander, and the spight of euil tongues; or
 they happen to vs in our bodies, and reach
 euen

euen to the danger of our liues, by sores and sicknesses, by blowes, bruises, maimes and wounds. Or they happen to vs in our estate and goods, when wee are deceiued, robbed, and dispoiled, and deposed from offices of profit and worship: Or they happen to vs in our libertie, when we are banished from our native countrie, or confined to some restrained bounds which we must not passe, as *Salomon* confined *Shemei* to *Ierusalem*, or committed to some prison: or they happen to vs in our friends, by death taken away from vs that were our maintenance, our continuance, our credit and safegard, and they being remooued we are left naked. By which means wee fall from estimation and the loue of the people, from health, strength and beautie, from riches and plentie, from freedom and libertie, from comfort and refuge, into suspicion and an ill name, into weaknesse and leannesse, into pouertie, thraldom and much contempt: and aduantage is giuen vnto our aduersaries to insult and glorie ouer vs. And many men haue beene mightily brused with such falls of this kinde.

God raiseth from this fall by restitution, either on earth or in heauen.

But yet such is the mercie of God, that hee will not suffer the righteous to fall for ever, and raiseth vp again by restitution those that were fallen in any such manner. The slander of

of *Susanna* was wiped away, and she was discharged of the imputation laid vpon her by the wicked Elders, with honourable repaire of her credit. *Paul* confesseth in the 2. to the *Corinthians*, 1. Chap. and 8. vers. that being in *Asia*, he was with afflictions pressed out of measure, passing strength, so that he altogether doubted euen of life: yea, he receaued the sentence of death in himselfe. But when he was so fallen, God raised him vp by restoring health, as also he cōfessed in the next words, saying, that God which raiseth the dead, deliuered him from so great a death, and doth deliuer him, in whom hee trusteth that yet he will deliuer him. *Job* was spoiled of his goods, and fell into extreme pouertie, but God raised him vp, and gaue him double the substance that hee had lost. *Ioseph* was cast into prison with the indignation of his master, but he was brought out of prison, & restored to libertie with honor by the great fauour of the King. *Mordecai* and the *Jewes* by the pride and wickednesse of *Haman* were fallen deeply into contempt & danger of death; yet by the means of *Hester* it pleased God to cast downe their enemies into destruction, and to raise vp the *Jewes* both to repaired credit and secured life. I might fill this leafe with examples of this mercy, but I will forbear, & remember
onely

2. Cor. I. 8.

Iob 5.8.

only a testimony or two that manifestly shew that in this as well as in other kindes of fals, though God doe suffer the righteous to fall, yet hee doth not suffer them to fall for euer, but reduceth them to better estate. Heereto pertain the words of *Eliphaz*, speaking of the Almighty God, in the 5. Chap. of *Iob*, & 8. verse, *He maketh the wound, and bindeth it up, he smiteth, and his hands make whole: hee shall deliuer thee in six troubles, and in the seuenth the euill shall not touch thee. In famine hee shall deliuer thee from death, and in battell from the power of the sword. Thou shalt bee bid from the scourge of the tongue, and thou shalt not be afraid of destruction when it commeth: but thou shalt laugh at destruction and dearth, &c.* If God send the euill, hee will send the remedie: if he send danger, he will send deliuerance: if he affright with feare, hee will comfort with saluation: if he cast downe, he will raise vp againe, and will not suffer the righteous to fall for euer. And he will do this not at one time alone, but at all times: not in one manner of trouble onely, but in all kinds of troubles. The Prophet *David* saith in the 91.43. last 34. Psalm. and 19. vers. *Great are the troubles of the righteous, but the Lord deliuereth him out of them all.*

And if happily this be not effected in this world,

world, and during this life, yet most certain-
 lie God doth raise vp the righteous that
 were fallen, and frees them from all iudge-
 ments in another world, and after this life.
 The Prophet *Esay* doth tell vs that when the
 righteous perish (for so the world censureth
 their death) and when mercifull men are ta-
 ken away, then *the righteous is taken away* *Esay 57.1.*
from the euill to come. Their death is a full de-
 liuerance from all troubles, and therefore a
 lifting of them vp from all these fals: and for
 prooffe heereof, it is most cleare, that the Lord
 Jesus reporteth of the poore *Lazarus*, in saint
Lukes Gospel. That man was fallen low into
 the pit of pouertie, so that he was compelled
 to begge for his maintenance at other mens
 doores. And hee was fallen as deepe into the
 gaping gulfes of sicknesses and diseases, for he
 was full of soares, and the dogs licking them
 were his best Leeches; his pouertie could not
 purchase the help of any other in this world,
 and during this life hee was neuer raised vp
 from this fall, and yet God did not suffer him
 to fall for euer. For at last he died, and then
 came glorious exaltation: for in *Luke* Chap.
 16. vers. 22. *he was caried by Angels into A-* *Luk. 16. 22*
brahams bosome. Where, of his intertainment
 far differing from his late condition in this
 world, *Abraham* saith to the rich man in the

25.

25. verse, *Now is he comforted.* So that, if not in life, yet after death, & if not in this world, yet in another, God will assuredly put an end to the euils and fals of his righteous seruants: and such an end as shal agree with the saying of *Moses* in the 8. of *Deuteronomie*, verse 16.

Deu. 8. 16.

that God sends troubles vpon his seruants, to *humble them and to prooue them that bee may doe them good in the latter end.* For the end shal be with good and comfort, giuing them full cause to praise him for euer, that will not suffer the righteous to fall for euer. Thus much also of this part of the promise. So haue we gone ouer the whole.

Let vs for conclusion, consider wherefore these promises were added. Euery one may readily perceiue and vnderstand that: namely to incourage men to practise the aduise giuen them in the precept before, knowing, and assured by these promises, that their labour shall not be in vaine. Then let vs make such vse of these promises: and seeing God will nourish his poore that wait vpon his hand, and will raise vp his righteous seruants that craue his helpe, and though he see and suffer them to fall, yet will not suffer them to fall for euer: let vs come vnto him with our burdens, and call to this mightie and strong Helper to ease vs, to whom the Prophet trulie

The strong Helper.

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lie faith in the 9. Psalm. and 10. verse, *Thou Lord hast not failed them that seeke thee.* They that trust to other helps, yea, euen to helps that are in their owne hands, being men of power, likely to breake thorow all difficulties, they shall misse; but they that seeke help of the Lord shall not misse. In the 34. Psalm. and 10. vers. the Prophet saith, *The Lions doe lacke and suffer hunger, but they which seeke the Lord shall want nothing that is good.* The Lion is the Lord of the Forrest, hee hath strength and courage to catch the prey: such as he is shall be disappointed, when the sheep of Gods pasture seeking vnto him shall be fed and preserued. And the rather seeke him because he offereth to be found: and the rather bring your burdens vnto him because he calleth for them. Heare his voice, and take that course that may turne to your soules peace. In the 55. of *Esay*, and 1. vers. he saith, *Ho, euery one that thirsteth, come ye to the waters, and ye that haue no siluer come buye and eat, come I say buye wine and milke without siluer, and without money: wherefore doe you laie out siluer and not for bread? and your labour without being satisfied? harken diligently vnto me, and eat that which is good, and let your soule delight in fatnes, incline your eare and come vnto mee, heare and your soule shall liue, and I will make*

Psalm 9. 10.

Psalm 34. 10.

Esay 55. 1.

352 *The strong Helper.*

*make an everlasting covenant with you, euen
the sure mercies of David. Heere God offereth
all mercies, all deliuerances, all saluation,
and offereth it freely without desert, merit,
price, recompence, onely if we wil come vn-
to him, pray vnto him, harken to him, and rest
in him. You therefore that are hungry, and
weake, that are thirsty & faint, that are poore
and empty, that are sicke and pained, that are
sorrowfull and heauy, and that are laden and
wearie, come vnto the strength of *Israel*,
come vnto the Lord of Hosts, come vnto this
mighty Helper, and after the counsell of the
Prophet, *Cast thy burden vpon the Lord, and
he shall nourish thee: he will not suffer the right-
eous to fall for euer.* And vnto this great Lord,
our strong Helper, euen to God the Father,
God the sonne, and God the holy Ghost,
three persons and one immortall and onely
wise God be honour and power euerlasting.
Amen.*

2. Timothee Chap. 4. verse 18.

*The Lord wil deliuer me from euery euil worke,
and wil preserue me to his heauenly kingdom;
to whom be praise for euer and euer. Amen,*

FINIS.

Strong Helms, and

Winds of War

OR

A TREATISE

reaching in all burdens and troubles of
minde, how to obtaine rest, helpe
comfort at the hands of God, and the
infallible grounds of comfort for such
of troubled consciences that are
with accusing thoughts, fonder the
of the fix burden, and the
and dangerous conceits, with
satan seeking to repell and
out in the hearts of
weake ones, the
from the
word of God.

Collected by John Donne

The contents of the treatise you shall find
after the Preface.

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To him that is weary and laden.

ALOMON in the Pro-
verb affirmeth, that he that
is full, despiseth an honie
combe: and one wiser then
Salomon telleth vs in the

Hen. Riv. 30. C. 146
Gospell, that the whole haue no need of
the Physitian. Idly therefore should I offer my
labour in this treatise to them that are full
and liue at ease, who bearing no burden, or in
their strength not feeling what they beare
would reiect my offer as a moke, and say vnto
me, Brachia da lasso potius prendenda
natanti. Offer your hand to him that is ready
to sinke in the flood, we haue no need, yet
safe vpon the shore.

If these means security be found, I wish
may be durable and lasting.

The Epistle

we desire vnto, so I wish they may neuer stand in neede of the counsell contained in this booke. This I wish them out of loue, though I know if they belong to Christ, the time will come, when they must beare a crosse, and follow him.

But with hope of better acceptation, I offer my counsell heere following vnto thee, that feelest the burden that thou bearest, and groonest vnder the burden that thou feelest. Salomon in the forenamed place, telleth me, that to the hungry soule euery bitter thing is sweet. And the Lord Iesus affirmeth the sicke to stand in need of the Physitians helpe. Thy burden maketh thee as a fainting labourer to long for reliefe, and the crumbs of Gods mercie, easing thy overcharged soule, would be acceptable vnto thee. And the paine of thy disordered spirit more sicke of thy temptation, then of a burning feauer, maketh thee desirous of the physitians helpe. Thou criest in thy griefe, *Rebus succurrere legis*, Helpe my griened estate, and the offer and assurance of heath cannot but be profitable vnto thee.

If thy griefe should bee occasioned by
any

to the Reader.

any trouble of this life, if it grow from any secular, and worldly cause, I haue reduced all such troubles vnto foure heads, because either it is some want in our worldly estate, which commonly is the burden and trouble of the multitude: Or, if wee be that way well stored, it is some trouble bred in our house, habitation, kindred or friends, all which things are neare vnto vs. Or if we haue peace in our habitation, and ioy in our kindred & friends, then there is some more remooued person, or more remooued accident, that is the cause of griefe, care, and feare vnto vs. Or if abroad as well as at home, & among strangers as among friends and neighbours we liue without disturbance, yet we often finde difficultie in the duties of our callings, or we meete with oppositions, and are wronged with mistakings, and are euill rewarded for our weldeferuing. Within the compasse of one of these foure heads, fall all such burdens. And in the first place I haue giuen aduise pertaining to these, perhaps not altogether such, as some wise men, well seasoned and traded in worldly causes, would giue, but surely such as an honest man should giue, and

The Epistle

such as he must obserue, that looketh to obtain
ease and helpe from God.

If thy trouble and greefe be of another kinde,
if thy burden be spirituall, and the whole busi-
nesse lieth more directly betweene God and
thee, and either as an honest man thou art
griued that thou canst not serue him as thou
shouldest, or as an humbled man thou art
griued that thou hast sinned against him as
thou shouldest not, and fearest punishment for
that sinne, these troubles I haue reduced to
two heads: for either the lusts of our flesh, fight-
ing against our soules do crosse vs in the waies
of truth and righteousness, so that we cannot
do the good we would, and the euill we would
not that we doe, and our desires being as the
desires of the children of the light, our deedes
become as the deedes of the sons of darkness: or
else hauing in time of our security giuen way
vnto our owne lusts vnto the worlds allure-
ments, & to satans tentations, our sins are cal-
led to remembrance, are set in order against
vs, with full manifestation of the wickednesse
of them, and of all that wrath that they haue
kindled in heauen, and of all that punishment
that

To the Reader.

that they haue deserved in hell, to the incredible terror of our conscience. Vnder these two heades, of the lusts of the flesh, and accusing thoughts, of the dominion of sinne, and the reward of sin, fall all those spirituall burdens, that are heavy to the honest minde, and to the humbled spirit: & of these I haue giuen aduise in the second p'ace, that if they happen to be last learned, yet they may be longest remembred.

And because the burden of accusing thoughts is euen as the gates of hell, for it is most true that Gregorie saith writing vpon the 143. Psalm. Inter multiplices humanæ animæ tribulationes, Among the manifold tribulations of the soule of man, & the innumerable troubles of afflictions, Nulla est maior quam conscientia delictorum, There is none greater then the conscience of our sins: (he might haue said, none like it, none equall vnto it) for in other troubles, which are in a sort without vs, and strue to breake in vpon the heart, the troubled man, saith Gregory, ingressus in interiora mentis penetralia, entring in into the closet of his heart, there calleth vpon God where

true God that made the world before those
 vaine Idols which they made, saying of
 him in the fourteenth of the Acts and the
 seventeenth verse. *Hee leaſt not himſelfe
 without wanteſſe, in that he did good, and gave
 us raine from Heauen, and fruitfull ſeaſons,
 filling our hearts with food and gladneſſe.*
 Such was his bounty, euen toward them
 that worſhipped Idols, and being his
 creatures, he failed not to ſupply them with
 neceſſaries. Such testimony doe the Pro-
 phets and Apoſtles giue of the bountie of
 God, that openeth his hand and filleth all
 things living with his goodneſſe.

And the euidence of his workes is very
 cleare to approue vnto vs the ſame good-
 nes: he giuerh daily & yeerly ſtore of food,
 and nourisheth life in all his creatures that
 participate life. But becauſe the worke of
 God in his ordinary prouidence is not ob-
 ſerued and eſteemed as it ought to be; let
 him that is burdened with the cares of this
 life, by reaſon of want, conſider the records
 of Gods bounty, making prouiſion by mi-
 racle when ordinarie prouiſion failed; how
 he prouided for *Iſrael* in the Wilderneſſe
 ſorie yeeres, ſending them bread from hea-
 uen euery morning: How he prouided for

Elijah

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 God*

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Elisha in a time of dearth, causing the Ravens to bring him bread and flesh, every morning and every evening, his drinke being the water of the river *Jordan*: and how after the river was dried vp, hee multiplied the meale in the widdowes barrell, and the oile in her cruse; so that there was sufficient for her selfe, her sonne, and the Prophet her guest. How he multiplied an other widdowes oile, so that many vessels were filled, and a great summe of mony was raised to pay her debts, and so relecue her selfe, and her sonne. And how hee provided for the people of Samaria, when the famine was great among them, so that one night, the head of an Assie was sold for fourescore pceces, of Silver, and the next day, a measure of fine flower was sold for a shekell, and two measures of Barlie for a shekell: a thing so vnlikely before it came to passe, that a great man hearing the promise of it ouer night, said, in the second booke of Kings, the seuenth Chapter 1. Kings 7. and second verse; *Though the Lord would, make windows in heauen, could this thing come to passe?* These and many other like records doe approue vnto vs, the care of God for men, and his bouny towards them

D

to

to be such, that if ordinary provision faile,
by reason of any judgement of his, hee will
by miracle supply it him, rather then they shall
want: and for the man burdened with care
by reason of want, that would bee eased by
casting his burden vpon God, this is his first
rule, to consider those and such other testi-
monies of Gods bounty, that there may be
grauen in his heart, a good perswasion of
Gods care, that hath giuen life to nourish
and maintaine the life that he hath giuen.

To pray
vnto God
so Boun-
tifull,

Then secondly, the next step of calling
his burden vpon God, is, out of this well
perswaded hart, *to pray vnto the same Boun-
tifull God*, that giueth food vnto all flesh,
and feedeth the yong Ravens when they
call vpon him, and offereth the pray vnto
the yong Lions, that roaring in their han-
ger, seeke their meate at him; and clotheh
the grasse of the field with admirable beau-
tie, that hee will bee pleased to send food
and clothes and other necessities for thee
and thine. Therein thou hast *Jacob* for an
example, who going toward his vnckles
cuntry, by the way, in his vow made
vnto God, prayeth for food, and clothes, and
preseruacion. And thou hast the Lord *Iesus*
for thy warrant in so praying, who in the

Y¹²:12

six Chapter of *Matthew* 8. eleventh verse, teacheth vs to pray for things necessary to this life. *Glory be to thy day our daily bread*: whose precept and prescribed order, doth not onely command vs to pray for these things, but doth also give vs comfortable hope to obtaine all things that we pray for.

A third degree of casting this burden vpon God is, that we take brede of all lawfull shifts, as of theft, of oppression, of fraud, and of idle begging: and to apply our selues diligently in some honest calling, that wee may first earne, and then eat our bread. Hee that doth not this, is farr from casting his burden vpon God, and indeed casteth it vpon the devils backe, and is an open rebeller against Gods ordinance; who casting *Adams* out of Paradise to till the ground, established this as a Law for him and his posterity in the third of *Genesis* and 19. verse, *In the sweat of thy face shalt thou eat bread till thou returne to the earth*. He must therefore apply himselfe to some honest calling, shunning Idleness, and all unlawfull shifts; as also the Apostle commandeth in his Epistle to the *Ephesians*, the 4. Chapter, and the 28. verse. *Let him which stole, steal no more: but let him rather labour*

Mat. 6. 11.

To avoid
unlawfull
shifts and
to labour
in a cal-
ling.

Gen. 3. 19.

Eph. 4.

.11. 2. 11.

bious cT

his water

has earth

moder

-11. 2. 11.

and

Prou. 6. 11.

.11. 2. 11.

1. Thel. 3.

o.

and works with his hands the thing that is
 good. This rule for easing this burden of
 care through want upon God, is like to
 prove for thing easie, a profitable rule, the
 Prophet saying in the 128. Psalm, and
 first verse, *Blessed is every one that feareth
 God, and walketh in his ways: when thou
 easest the labour of thy hands, thou shalt bee
 blessed and it shall be well with thee.* Where-
 as by Gods owne appointment, want, as a
 iudgement, and a iust punishment, com-
 meth vpon the idle, who, as *Salomon* saith
 in the six of the *Proverbs*, and 11. verse,
*leepe and slumber, and fold aboie hands, so
 sleepe till their poverty commeth as one that
 travelleth by the way, and their necessity is
 like an armed man, that is to say, coming
 suddenly, and coming strongly, that re-
 sistance cannot be made.* And it is the mer-
 cy of God himselfe, to whip with want the
 slothfull droane. *Paul* saith in his second
 Epistle to the *Thessalonians*, the third Chap,
 and tenth verse, *When we were with you this
 we warned you of, that if there were any that
 would not worke, that he should not eat.* If this
 discipline of the Apostle were put in practise
 a number of men and women swarming in
 the land, would bee reformed. But while
 justice

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justice

Justice sleepeth among Magistrates and Officers, and Charity is become foolish among well-disposed people: Sloth and idleness, the breeders of all vngodlinesse, vnrightheadness and vnclennes, liue and grow fat and lustie among vs; and true poverty in the honest members of Iesus Christ, is defrauded of her reliefe, intercepted by the slothfull.

The fourth and last rule, which pertains to the right casting of thy burden vpon the Lord, when the cares of this life by reason of want, are heavy vpon thee, isto take heed of two excesses in thy selfe. One is the excess of thy desire to get. The other is the excess of thy mind in expence. The first excess knoweth not what is enough, and therefore is ever caring though there be no need. The second excess consumeth more then enough, and therefore increaseth want & care without end. The first is Couetousnesse, the second is Prodigalitie.

Many men by Gods mercy are provided of sufficiency, but they are not therewith contented, and will still take care when they need not. These men increase their owne burden, and bind it faster to their backs. Of this excess Christ warneth vs

To avoid
a double
excesse.

Excesse of
getting.

Excesse of
getting.

Luk. 12. 15

to take heed in the twelfth of Luke; and 15. verse, saying, *Take heede and beware of covetousnes: for though a man have abundance, yet his life standeth yet in his riches.* The greatest store, makes not the most secured life; and he that thinks to live long in plenty, is oft suddenly taken away; therefore is contentednesse so much commended in the Scripture. Paul saith in his first Epistle

1. Tim. 6. 6

to Timothy, the sixth Chapter, and six verse, *Godlinesse is great gaine, if a man be content with what he hath: for we brought nothing into the world, and it is certaine that we can carry nothing out. Therefore when we have food and raiment let us be content: This vertue of contentednes, he must make much of, that will be eased of his burden of care; and let him remember that saying of the Prophet, in the 37. Psalme, and 16. verse, *A small thing unto the iust man is better then great riches to the wicked.* And that saying of the Apostle in the first to Timothy, the sixth Chapter, and the ninth verse, *They that will be rich fall into temptation and snare.* And let him not long for a great estate, but be contented with his portion in the feare of God.*

Psal. 37. 16

1. Tim. 6. 9

The excessse of spending is unthriftinesse, prodigal.

Excesse of
Spending.

prodigality and waste, whereby many that
had no burden, and were wel provided for,
doe make vnto themselves a burden of
want to breake their owne backe withall:
while some man loseth at playe in a day,
more then hee can get againe by labour in a
weeke, perhaps in a year. Some man spendeth
in idle iournies, and merry meetings
abroad, that which would serue to feed and
cloath the whole familie at home. Some
man spendeth in beautifying the house for
shewe, in furnishing the Table for gluttony,
in araying the backe for pride, in pursuing
idle pleasures for vanity, farre about the
proportion of their estate, and before they
are aware of it, bring a faire portion vnto
beggery: for excesse and riot, are in a mans
estate as moaths in his garment. The
moath makes a garment to bee ragges be-
fore bare threds be seen: and riot and ex-
cesse beget in a mans estate want and need
before it be espied. It is the saying of *Salomon*,
in the 31 chapter of the *Proverbs*, and
17 verse, *Hee that loveth pastime shall bee a*
poore man, and hee that loveth wine and oile
shall not be rich. Vaine pleasures and sumptuous
fare make a man poore: And againe,
in the 33 chapter, and 21 verse. *The drunkard*

PROV. 31. 17

ECCLES. 10. 17

PROV. 31. 21

hard and the glutton shall be poore, and the sleeper shall be clothed with ragges. Excesse of meate and drink makes a man a begger, and idlenes will suffer no wealeh to cleane to him: these are the two excesse, of desire to haue, and of spending that thou hast, that he must take heed of that would bee eased of the burden of care, growing from want.

Call these rules to minde: in them thou hast sure direction how to turne the burden of thy care vpon God, for thy ease. First make thy soule acquainted with the bounty of God in providing for his people, by considering the testimonies and euidence thereof, that thou maist trust to him. Secondly being perswaded of gods bounty pray him to extend that bounty vnto thee. Thirdly vie faithfull diligence in some honest calling, shunning all vnlawfull shifts, which are neuer blessed. Fourthly take heed of the inward excesse of desire in thy heart, and the outward excesse of waste in thy spendings: he that doth these things, casteth his care vpon God, and shall not bee disappointed: to him pertain the promises, in the 37 Psa.

Psalm. 37.3 in the third verse, *thou shalt be fed assuredly.* and after in the 19 verse, *in the daies of famine they shall haue inough.* Thus much for the

the first particular branch of burdens.

The second branch of these particular Domesticall troubles, which may be heauie vpon him that is free and farr from the former burden, hauing for welth the world at will. I call them domesticall troubles, when the matter and instrument of his molestation is neare vnto a man: as in these cases; when strife and offence riseth betweene husband and wife; betweene parents and children, betweene Masters and seruants; and betweene neighbour and neighbour: or when the hand of God in some grievous sicknes is heauy vpon thy selfe, thy wife, thy child, thy seruant, or some other of thy family, or some neare friend: this is a grievous burden when a mans vexation breedeth in the very heart of his rest, as in his house, his table, his bed; and his bones, and this is domesticall trouble.

This burden, you may see by the cases before named, to be very variable: for the casting of it vpon God, there are many rules; some are more common to be obserued in all domesticall troubles; some are more priuate, fitting for this or that particular domesticall trouble. We will begin with

How to
cast this
burden
vpon God

with the most common, and so proceed in
 order.

To beare
 with Patience.

It is a common rule; in all these troubles
 pertaining to the right casting of them vpon
 God, *we arme our soules with patience*; and quietly beare what soeuer God is
 pleased to lay vpon vs: for shall wee bee
 willing onely to receiue good things at the
 hands of God, thinges agreeable to our
 hearts wish, and when he is pleased either
 for our triall or for our correction, or for
 any other holy cause, to lay vpon vs euill
 and hard things, vnplesant to flesh and
 blood, shall wee then murmure against his
 worke? God forbid. *Iob* iustlic reprocureth
 such a course; saying to his wife, in the se-
 cond chapter and tenth verse, *Shall wee re-
 ceiue good things at the hands of God, and not
 receiue euill?* As when good thinges come,
 it is fit to acknowledge Gods free mercy,
 and to be thankfull: so when euill things
 come, it is fit to acknowledge Gods holy
 iustice, & to be patient. And this course of
 casting our burden vpon the Lord, our
 blessed Saviour the Lord Iesus Christ com-
 mends vnto vs, as a sure way of finding ease

Mat. 11. 29. saying in the eleventh chapter of *Matthew*,
 the 29 verse, *Take my yoke on you, and learn*

of

of me, that I am mecke, and lowlie of heart, & you shall finde rest vnto your soules; that is, whatsoeuer burden falls vpon any of you, either after my example, or for my sake, which I account to be my burdens, (for I labour in him that laboureth vnder those burdens) let him not murmur, and spurre impatiently against it, but let him take it meekly vnto him, as I did my death; this is to cast it vpon God, and by this patience he shall bring his soule to rest.

This patience a while continued, will make thy yoke easie, and thy burden light; and while others cry and complaine, thou shalt reioice in God. Therefore haue the Apostles both in their practise and in their doctrine, ioined together patience & reioicing in the times of trouble, because continued patience breedeth ioy. Of their practise in themselves, *Paul* speaketh thus in the fifth chapter of the Epistle to the Romanes, the third verse; *Also wee reioice in tribulations; Knowing that tribulation bringeth forth patience, and patience experience and experience hope, and hope maketh not ashamed.* Such was their practise; which while he reporteth, doth he not therewithall declare, that troubles patiently borne, doe giue expe-

experience of Gods fauour, giue hope in Gods merrie, and breede a confident and vndanted spirit: and these three; experience, hope and confidence, are the grounds, and true supporters of ioy. Of their doctrine preached to others, *James* shewes vs what it was, saying in the first chapter of this Epistle, and second verse *My brethren count it exceeding iole when ye fall into diuers temptations, knowing that the trying of your faith bringeth forth patience, and let patience haue her perfect worke, that ye may bee perfect and intire lacking nothing.* In their practise could this course be kept in wisdom? In their doctrine, could this rule be given in soundnes? if the patient bearing of al our troubles were not a ready and very soueraigne waie of casting our burdens vpon the Lord for our ease? Therefore haue care of this in the first place to possesse thy soule in patience. And if it seeme to any man a hard thing to be patient in trouble, let him not feare to attempt, euen by this course of patience to cast his burden vpon the Lord, for there are many reasons that perswade therunto. First the burden while it continueth, is a sure testimonie of Gods loue vnto thee. *Paul* in his Epistle to the *Hebrewes* in the xiiij chap.

Reasons
why to
bear these
troubles
patiently.

Chapter, and fifth verse, saith, *My father chastiseth me, because I am his son, and he will not be chastising of the Lord, neither will he be rebuked of him, for whom the Lord saith, he chasteneth, and he smiteth every son whom he receiveth.* The chastisement of the Lord by these troubles, is an euidence of his fatherly loue, and therefore wee ought with the patience of children to beare it. Secondly, while God out of his loue continueth the burden of this trouble vpon thee, hee doth it only for thy good, as the same Apostle teacheth in the same Epistle, the same chapter, the tenth verse, *He chasteneth us for our profit, that we may be partakers of his holinesse.* The effect of these troubles, intended of God, is our benefit, that wee may be brought to haue neerer fellowship with God in holinesse, and therefore they are to be borne with patience. Thirdly, though God seeme to continue our burdens long, and in the meane time to shew small kindnesse vnto vs, yet sure the end of them will bee with a blessing; as *Moses* in the eight, of *Deuteronomy*, and sixteenth verse, saith, that Gods leading *Israel* thorow a weary Wilderness, was to proue them, that he might doe them good in the latter end. And if the

Heb. 12. 9.

p. 100.

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Heb. 12. 10

Deu. 8. 16.

conclu-

17. 21. 20. H

2 Cor. 4.
17.

01. 21. 20. H

17. 21. 20. H

consolation of our trouble, like the wraſtling
of Jacob, shall be with a blessing, it is to be
borne with all patience. A fourth reason
there is to bee regarded about all other
reasons, and of force to make a man patient
even in the fire, namely, that if wee suffer
with Christ, wee shall raigne with Christ;
and when we have endured patiently for a
while in earth, wee shall be rewarded ho-
nourably for ever in heaven. The Apostle
Paul saith in his second Epistle to the Co-
rinthians, the fourth chapter, and seuen
teenth verse, *Our light affliction, which is
but for a season, causeth onto vs a farre more
excellent; and an eternall weight of glory.*
Affliction shall be rewarded with most ex-
cellent glory; light affliction with a weight
of glory; and momentanie affliction with
eternall glory; therefore to be borne with
patience. He that considereth these things,
that if God doe send troubles, it is of his fa-
therly love vnto vs, as vnto sonnes; that in
these troubles he only intendeth our good,
to bring vs to haue fellowship with him in
holinesse: that our troubles shall bring
peace and a blessing in the end: and lastly,
that God will bring vs from a Crosse to a
Kingdome, and turne our crowne of thorn
into

into a crowne of glory: Hee that considereth these things, will bend his hart to beare his burden patiently; whereby he certainly turneth his burden vpon God for his great ease, making a heavy burden to bee light, which (while it is patiently borne) melteth and felleth off from the heart, like raine falling from the high grounds; so that after a while he despiseth the troubles that at the first were fearfull vnto him; and they seeme vnto him mole-hills, that at the first shewed (a farre off) like mountaines. This is a common rule of casting our burden vpon God, alwaies to be observed.

By this rule if it be husband or wife that causeth vnquietnes, we are taught to suffer their vnquietnesse, whom we can neither reforme nor remoue; and not to make a flame of a sparke, by prouoking the vnquiet to more vnquietnesse. If it be parents or children that cause vnquietnesse, parents must bee honored, and children must bee cared for, though in some things they greeue vs: and God may amend them at the last, if wee in the meane while, bearing patiently their infirmities, continue our duty to them, and our prayers for them. If it be masters or seruants that cause vnquietnesse,

Vse of this
patience
in our par-
ticular do-
mesticke
troubles.

nelle, the seruants in patience must be sub-
 lect to their masters with all feare, not onely
 to the good and curieous, but also to the
 froward, they can not shake off their masters,
 while the daies of their seruitude continue:
 and the masters in patience must doe
 vnto their seruants that which is iust, not
 omitting any meanes whereby they may
 reforme them; and in the end the master
 hath power to ease himselfe of an incurable
 euill seruant. If the neighbour against
 neighbour that causeth ynquietnesse, this
 rule teacheth not to render euill for euill,
 nor rebuke for rebuke: but contrariwise
 in patience to blesse, and to do all good of-
 fices in need, whereby thou shalt haue peace
 in thy heart, howsoeuer thy neighbour bee
 disposed to contention. And if thy home
 trouble by painetull sicknesse, either vpon
 thy selfe, or vpon some of thy house, or neer
 vnto thee, this rule teacheth thee (whatsoeuer
 other meanes for recouerie of health
 be vsed) to beare thy visitation meekely,
 humbling thy selfe vnder the mighty hand
 of God in every thing: The saying is, Of
 suffering commeth ease. This is one com-
 mon rule.

A second common rule in all these troubles

in of this
 patience
 in our
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 in our
 in our

bles, pertaining to the right calling of
them vpon God, is that we pray for
erasing his helpe, so befor as we know
hath therefore laid these troubles vpon vs,
because we haue been negligent in praier,
that now feeling sensibly in our sorrow our
neede of his helpe, we might amend our olde
negligence, and fall to praier. And surely
whether God did send out troubles for
that cause or no, yet this is most sure, that
praier is a most profitable course for the
easing of our trouble, which God com-
mandeth with promise of ease, and the
Saintes haue alwaies vsed with happy suc-
cesse of ease. God commandeth vs in our
troubles to call vpon him, making pro-
mise to send vs ease, saying, in the fiftith
Psalm, and 15. verse. *Call vpon mee in the* Psal. 50. 15
day of trouble, so will I deliuer thee, and
thou shalt glorifie mee. This proueth to be
a sure way of casting our burden vpon
God, that God doth make promise of sen-
ding ease whē this course is kept. And the
Saintes haue alwaies vsed in their troubles to
praeie vnto God, and so doing haue obtai-
ned ease: so did *Jacob*, when returning from
his vnckles, hee heard that *Esau* was com-
ming forth against him with foure hun-
dred

E

dred

Gen. 32. 11

dred man, in the 32. chapter of Genesis, and the eleventh verse, he saith thus vnto God, *I pray thee deliver me from the hand of my brother, from the hand of Esau: for I feare him, lest he will come and smite me, and the mother upon the children:* and according to his desire, God deliuered him from his feare: for his brother and hee met in peace, and departed one from another in peace. So did Moses when the Egyptians pursued the Israelites, and the Israelites feared the Egyptians before the red Sea. In the 14.

Exo. 14. 15

chapter of Exodus and the fift verse, the Lord said vnto Moses, *wherefore criest thou vnto me? For Moses in his hart praied earnestly vnto God, and God did deliver him from his fear, opening a passage for the Israelites, through the waters of the red Sea, & drowning the Egyptians in the floud, that presumed to follow: so that, as it is said in the 30. verse of the same chapter, Israel saw the Egyptians dead vpon the Sea banks.* We need not stand vpo particular examples, ha-
 15. 02. 14. 9

Exo. 14.

30.

uing a general rule, that neuer faileth. In the 145. Psal, the 18 vers, the Lord is near vnto al that cal vpon him. yeate al that cal vpon him in trueth: he will fulfill the desire of them that feare him: he also will heare their crye & will
 Psal. 145.
 18.

help

help them: Now seeing the saints doe thus
in their troubles pray vnto God for helpe,
and do thus at the hands of God obtaine
ease when they pray in their trouble, it is
evident that to pray vnto God in our trou-
bles is a worthy rule of casting our burden
vpon God in all domesticall troubles.

And let no man say, there is no need in these troubles to trouble God with our
prayers, because he knoweth, both what we
suffer, & what himselfe hath determined
to doe. For these reasons thou oughtest the
more gladly to pray, because God vnder-
standeth thy want before thou complaine,
and is determined to succour, before thou
intreat him: thy labour in prayer with
such a God, cannot be lost. And this know,
that thou hast greate imploiment for thy
prayers in these domesticall troubles. First
thou hast need to offer vp prayers vnto god
for thy selfe, that he wil giue thee patience,
and wisdom to demeane thy selfe right
vnder these troubles, that thou maist not
ther bee a murmurer against God, grut-
ching at those domesticall troubles; nor in-
crease the troubles of thine house by de-
ling vndiscreetly, & frowardly with them: our fel-
lowes that are the cause of thine heavinesse: nor
maiest

Heere is
much im-
ploiment
for our
prayers in
these trou-
bles.

First for
our fel-
lowes

maiestie, and bee wanting in vsing
 good remedies to heale and reforme
 them from whom thy trouble groweth.
 And if thy domesticall trouble bee
 sicknesse in thine owne bodie, how
 necessarie is it to pray to God, to giue
 thee patience, to send thee health, to
 forgive thy sinnes, and to prepare thee
 for death? When *James* the Apostle
 exhorteth to reioyce when men fall
 into tentations and to continue in
 patience, till patience haue her perfect
 worke: because these thinges require an
 extraordinary gift of christian wisdom,
 he further aduiseeth vs to pray vnto God
 for that wisdom, saying in his Epistle, the
 first chapter and fift verse, *If any of you*
James. i. y. lacke wisdom let him aske of God, which gi-
ueth vnto all men liberally: giuing to
 vnderstand by this aduise, how necessary
 it is in the time of trouble, to vse praier for
 thy selfe, that thou maiest demean thy
 selfe patiently and wisely, to glorifie God
 in thy trouble, to profit by the same trou-
 ble, and not to increase the same, but safely
 to grow out of it, and to recouer peace and
 health.

Secondly thou hast need to offer vpprai-

ere vnto God for them by whose means thou art troubled, or for whose sake thou art grieued. Sometime thou art vnkindly vsed, either by thy husband or wife, either by thy parents or children, or such as haue slept in to the roome of parents and children, and haue those names by law giuen them, not by nature due vnto them: or else by thy master or seruant, or by some friend or neighbour: for these thou hast great cause to pray vnto God, that hee will giue them better mindes, and let them see their fault, with mislike of it, & see what becommeth them, and giue them a heart to do it. If they continue in their frowardnesse, shall they not continue to bee troublers vnto thee? then as thou desirest an end of the trouble that they put thee too, so desire that they may obtaine a better and wiser heart. This rule is included within that more generall rule, that our Saviour giueth in the fifth Chapter of saint *Matthew* the 44. verse. *I saie vnto you, loue your enemies: blesse them that curse you: doe good to them that hate you: and pray for them that hurt you, & persecute you.* If wee ought to pray vnto God for all that hurt vs, then also for them of our owne house and habitation that hurt

Secondly
for them
by whose
meanes or
for whose
sake
thou art
troubled.

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Mat. 5. 44.

Mat. 5. 44.

Mat. 5. 44.

Two
things to
be begged
for them
by whose
meanes wo
are trou-
bled.

ye and so much the rather for those at home
because they haue more opportunity to
hurt vs then they that are further off. And
what are we to beg in prayer for them? two
things, one that God would forgieue their
fault: another that hee would giue them a
hart to see and amend their fault. God in
his holy iustice doth therefore many times
stir vp domestical troublers to men, because
they are so negligent in domesticall prayer,
neuer commending to God either wife or
child, or seruant, or neighbour; neuer ma-
king any request for grace & wisdom to
be bestowed on them. When *Dauid* had
brought the Ark of the Lord into the place
that hee had prepared for it vpon the hill
Sion, and had offered burnt offerings and
peace offerings; it is saide in the second
booke of *Samuel*, the sixth chapter, and the
18. vers, that *he blessed the people in the name
of the Lord of hostes*: that is, hee praied the
Lord of hostes to powre downe his bles-
sings vpon them. And hauing distributed
flesh, and bread, and wine among them, &
they therewith beeing departed home, it
is saide in the 20. versethat *then Dauid re-
turned to blesse his house*: that is, to pray
to God for them of his owne house, that

2 Samu. 6.
18.

2 Samu. 6.
20.

they might prosper, and that he might live
a comfortable life among the. *Isaac* prai-
unto the Lord for his wife, in the 25. of *Ge-*
nesis, and 27. verse. *Isaac* blessed all his
sonnes: *Genesis* 49. verse 28: Every one of
them blessed be with a generall blessing. And
Boaz the Bethlemite, in the second Chapter
of *Ruth*, and 4. verse, saluteh his ser-
uants and reapers in the field with a prai-
er vnto God for them, saying, *The Lord*
be with you. And *Daniels* custome was, three
times a day in his house to pray vnto God,
who praying in his family, could not in
his prayers be ynmindfull of his family.
From so holy and worthy examples, learne
thou to pray for thine: while thou enioyest
peace with them, pray that they may not
proue a trouble vnto thee. And when thy
trouble groweth from them, pray that God
will giue them a mind more agreeable to
peace. So fit for the ease of thy burden, is
prayer for them by whom thou art trou-
bled.

Sometime thou art not vnkindly vsed by
them, yet thy trouble groweth from them,
while thou art grieved for some calamitie
happened vnto them, and takest care for
the helping of them. In this case there is

Gen 25. 27.

Gen 49. 28

Ruth 2. 4.

Exo. 5. 26.
Deut. 32.
38.

special need of prayer to be made for them, and it is one speciall point of the casting of thy burden vpon God. He speaking to the Israelites, saith of himselfe in the 15. of *Exodus*, and 26. verse. *I am the Lord that healeth thee*, and in the 32. of *Deuteronomie*, and 39. verse. *I kill, and giue life; I wound, and I make whole*: that is, I send sicknesse, danger and hurt, to make men seeke vnto me. And againe, I restore health safety and peace, when men doe seeke vnto me. And these things being the works of Gods owne hand, they should faile verry much of casting their burde vpon God, that being burdened with greefe for the sicknesse and calamities of their friends, neighbours, and others of their familie, should forget and neglect to pray to God for them. *Dauid* prayed for his childe in a most humble and earnest manner when it was sick, In the second booke of *Samuel*, the 12. Chap. and 26. verse: *Dauid besought God for the child, & fasted, & went in, & lay all night vpon the earth*. The Centurion whose faith is commended in the Gospel, prayed vnto *Jesus* for his sick seruant, saying vnto him, *Mat. 8. 6. Master my seru-
ant lieth sick at home of the Palsey*. And when

2. Sam. 12.
26.

Mat. 8. 6.

when Herod had cast Peter into prison,
with purpose after the Feast to bring him
forth vnto the people to bee slaine, in the
12. of the Acts, and fift verse, *Earnest prai- Acts 12.5.*
er was made of the Church vnto God for him.

The Saints of God haue alwayes obserued
this as a most safe and sure rule of casting
their burdens vpon God, when they were
troubled and greeued for the sicknesse and
calamities of others, to pray vnto God for
them, to restore their health, their liberty,
their peace, and their comfort; that in the
recovered comfort of them that were affli-
cted they might recouer comfort that were
afflicted for them. There is therefore in these
Domesticall troubles, imploiment for thy
prayers to be offered to God for them, ei-
ther by whose meanes thou art troubled,
or for whose sake thou art greeued.

Thirdly thou hast need to offer vp prai-
ers vnto God for the rest of thy family, of
thy friends, and of thy neighbours, whe-
ther thou be wronged by the vniust & vn-
kind dealing, or else greeued for the
calamitie and sickenesse of some; that
neither the sinne of them that wrong thee,
nor the calamity of them, for whom
thou art greeued, may spread any further, to
the

Thirdly,
for the rest
of thine
example
infect not,
or the ca-
lamitie
spread.

the corruption & damage of the rest. If
Eisa greue his father *Isack* & his mother
Rebecca by taking a wife of the daughters
of Canaan, haue not *Isack* and *Rebecca*
cause to pray to God for *Jacob* their
other sonne, that hee may not doe as
his brother had done? When certaine of
the followers of the Lord Iesus had left him
taking offence at some words of his (con-
cerning the eating of his flesh, & drinking
of his blood) which they vnderstood not:

Joh. 6. 67. In the sixt Chapter of *Iohn*, and 67, verse,
Iesus said to the twelue, will ye also goe away?
He was carefull that an ill example might
not spreade like a contagious sick-
nesse, to corrupt the whole companie of
his Disciples. And more agreeable vn-
to the cause that we haue in hand: when
Judas, one of his familie (the deuill entering
into his heart) had couenanted with the
Priests and Pharisees to betray his Master
into their hands, the Lord Iesus charged
with a burden of trouble by his treason,
taketh occasion from his wickednesse, to
pray vnto his Father for the rest, saying
in the seuenteenth of *Iohn*, and 12, verse.

Joh. 17. 12. *Those that thou gauest me, haue I kept, and
none of them is lost, but the child of perdition*

that the Scripture might be fulfilled. And now come I to thee, and these things speak I in the world, that they might have my infulfilled in themselves. The childe of perdition (Iudas the traitor) being lost, the Lord had care of the rest, and prayeth for them, that they might ever reioice in him: even so euery louing man that can take pleasure in the health and honest cariage of his friends neighbours, and family, when one is sicke, and when one doth giue offence, hee will hartily pray to God to preserve the rest that they may continue in health, and that they may continue to deale iustly, honestly and dutifully. This triple employment for thy prayer thou hast in the time of domesticall trouble, for thy selfe, for them by whose meanes thou art troubled, or for whose sake thou art grieved, and for the rest. This is the second common rule of casting thy burden vpon God in domesticall troubles, namely that thou fall to prayer, according to a saying of Saint James in the first chapter of his Epistle, and 13. verse, *Is any among you afflicted, let him pray* &c. Now let vs see what other rules are to be added to patience, and prayer.

These domesticall troubles being of di-

uers

Iam. 1. 13.

These
troubles
distingui-
shed into
two sorts,

Calami-
ties,
Wrongs.

If the oc-
casion bee
in the
troubled,

two sorts, as at first distinguishing them into
two ranks: because either it is sickness, or
some calamity that is happened to thy selfe
or to some other; neighbour, friend, or of
thy family for which thou art out of thy
loue and compassion to others; and out of
fence of thine owne euill giued: or else it
is some wrong offered vnto thee by others
in their vnthankfulnesse, or disobedience;
or vnjustice, or frowardnesse, out of which
springeth vnquietnesse and vexation to
thee. With this latter member of wrongs,
let vs first begin, and see what it is to cast the
burden vpon God.

First, heere let the wronged person that
beareth the burden, consider whether the
occasion of these burdens grewe of him-
selfe or no. For so it oftentimes cometh
to passe, that the vnkindnesse of the hus-
band prouoketh the wife to some such
course as afterwards the husband is trou-
bled withall: and likewise the disobedi-
ence of the wife may driue the husband vn-
to that course that after becometh her heauy
burden. Can the party that first did wrong
without prouocation, be offended with the
party that in the second place did wrong
being prouoked? Sometime the sonnes

and negligence of parents, that will not
strictly, but (when need is) correct their
children, nor in any thing restrain them of
their owne will, or else the euill example of
the parents, makes them become wanton,
disordered, and euill conditioned, as it fell
out in *Heli* his children; and in the end the
father seeth and heareth things of his chil-
dren that grieues his hart, and out of their
disobedience and insolencie hee is wrong-
ed. And it cannot be otherwise, folly clea-
uing to the soule of every childe, but that,
when the soule is not husbandly tilled by
the discipline of the parents, it must bring
foorth weeds of euill behaviour. So like-
wise the master sometime hath no care at
home to teach his seruants to know and
feare God: and if hee goe to the house of
God himselfe, hee careth not to bring his
seruants with him: or if he bring them with
him, he careth not whether they stay there
or no: or if they stay, whether they marke
and learne any thing. These are not the
studies of his hart. He suffreth them also to
exceed the decorum or comelinesse of ser-
uants in their apparell, and to be abroad at
vnseasonable times with other young per-
sons: (and what youth and libertie, want-
ing

king as thou shalt will do, while men know)
Also he, by his owne euill example of rick
and vnderfinesse, becomes vnto his owne
servants a plaine corrupter, thinking them-
selues out of danger of reproofe, while they
tread in the steps of their masters and go-
uernours. And being so brought vp, no mar-
uill if at length they breed their masters
trouble.

Sometime also an yndiscreet man, dwel-
ling by a neighbour of peaceable disposi-
tion, presumeth vpon his neighbours soft-
nesse, and offeth him wrong in such man-
ner, as ouercommeth patience, and makes
the quiet man to stirre again, and then hath
hee trouble in his habitation, and melketh
with that vexation that he feared not in all
these cases: the greued man is the occasi-
on of his owne trouble in these domesti-
call troubles.

When hee findeth this, then to cast his
burden vpon the Lord: for his ease is, to re-
form the errors of his old misgouernment,
& to look better to the waies of his family;
to reforme the errors of his own life, that he
may giue better light vnto his household; &
draw them backe to goodnes by his ex-
ample, whom by his example he had mis-

And before hee will to give satisfaction
to his neighbour whom hee had wrong-
ed, and to abstaine from after wrong-
ing of him. Thus stopping the fountaine of
cause given by himselfe, then the streame
of offence taken by others will soone drie
vp, as in the forenamed cases (the common
rules of patience and prayer not neglected.)

If thy wife be disobedient to thy wife, and thy
had husbandry made her inquisit, vie her
more kindly, and proue a better husband,
and shee shall bee quiet: so let the wife
by more dutifull and modest behauiour re-
couer her husbands loue.

If neglect of Discipline, with too much
remissenes in governing children & seruants,
Borthine owne euill example among them,
were cause of their disorder: If thy fa-
therly and masterly authoritie better, and
giue a better example, and thou shalt haue
them in better obedience.

And if thy neighbor were moued to vex
thee because thou hast first iniuriously vex-
ed him, make thy peace with him for the
first wrong, and abstaine from offering a
second, &c he will liue in peace with thee.

Surely if the occasion of a mans dome-
sticall trouble grewe from himselfe, this is